
ANGELIC WISDOM

CONCERNING THE

DIVINE PROVIDENCE.

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ANGELIC HISTORY

CONTAINING THE

DIVINE PROVIDENCE



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T H E
W I S D O M
O F
A N G E L S
CONCERNING THE
DIVINE PROVIDENCE.

TRANSLATED FROM THE LATIN

OF THE

Hon. EMANUEL SWEDENBORG.

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HENRY EMANUEL WEDDERBURN.



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P R E F A C E.

PERHAPS there never was a Period in any Age of the World, which required a Vindication and Elucidation of the Divine Providence of the Lord, more than the present. Not that the Divine Providence is at this Day generally denied *in Word*, for none except absolute Atheists do this; but because it is allowed in so partial and confined a Manner and Measure of Operation, as borders upon a Denial, and indeed when rightly considered *is* a Denial.

For if we allow a *general* Providence, and yet deny a *particular* one, or if we allow a *particular* one, and yet deny a *singular* one, that is, one extending to Things and Circumstances most *singular* and minute, what is this but denying a *general* Providence?

Every reasonable Man confesses that the
Deity

Deity has created and that he preserves the World in *general*; but does not this necessarily imply that he has created, and that he preserves all Things in *particular* and in *singular*? And should any one assert that Creation and Preservation do not thus extend to Things *particular* and *singular*, would not this be a positive Denial of Creation and Preservation in *general*, since Things in *general* cannot possibly be supposed to be or exist, but in and by Things *particular* and *singular*?

In like Manner the Allowance of a *general* Providence necessarily implies the Allowance of a *particular* and most *singular* one, and to deny the latter is manifestly to deny the former. It is like asserting that a human Body may in *general* exist, without it's *particular* Members, Organs, Viscera, &c. and the *Singulars* thereof; or that a State or Kingdom may in *general* exist, without the several *particular* Orders and Societies of Persons who compose it, together with the *Individuals* of each Order and Society.

Now that a *particular* and *singular* Providence is at this Day denied, may appear
plain

plain to every confiderate Person, who attends to the Opinions, Sentiments, and Reasonings, at present circulating in the World from the Books of the Learned, respecting the *Divine Operation*, which is the same Thing as the *Divine Providence*, more particularly in Reference to the *three* grand Subjects in this World of temporal Nature, on which it is exercised or employed, viz. Things *natural*, Things *political*, and Things *moral* or *spiritual*.

It may not be foreign to our present Purpose to take a View of such Opinions, Sentiments, and Reasonings, that so the Clearness, Truth, Excellency, and Expediency of our Author's Doctrine in the following wonderful Treatise may the better appear.

And first, in Regard to Things *natural*. If we look into the Writings of the most celebrated Philosophers of modern Times, a very few Names excepted, we shall find all the most remarkable Phænomena of Nature resolved into mere *mechanical* Operations, as if Nature could *of herself* operate to produce Effects. We shall see chemical Combinations, and the Compositions of
subtle

subtle Fluids, appealed to, in Order to account for the several Births, Productions, and Changes observable in the external World and it's various Elements. We shall see Divine Mercies and Divine Judgments, as exhibited in temporal Nature, removed far out of Sight, being confounded with the uncertain and indeterminate Configurations of Particles of Matter, which are supposed capable of forming such Arrangements, Conjunctions, and Disjunctions, one with another, as to promote the Blessing or Misery of Man by an Agency separate from that of the great Creator. We shall no longer be led to adore that invisible Working of the Omnipotent, who *"maketh the Storm a Calm, so that the Waves thereof are still; who turneth Rivers into a Wilderness, and the Water-Springs into dry Ground; a fruitful Land into Barrenness, for the Wickedness of them that dwell therein,"* Psalm cvii. 29, 33, 34; but we shall be led to tremble under the dreadful Apprehensions of an inferior Agent not subject to the Controul of a merciful and all-wise God. In short, we shall find a *living* Power of Action ascribed to Things, which in

themselves are *dead*, whilst the real *living* Operator, who works unseen in and by the several Subjects of the material World, is altogether forgotten, and his Divine Operation transferred to the Things operated upon, whereby *second* Causes usurp the Place of the *First*, and what is merely *instrumental* is conceived to be *principal*. To instance only in the Case of *Vegetation*: We shall see this simple and manifest Effect of the Divine Agency in Nature involved in the utmost Intricacy and Perplexity, through the Darkness and Subtlety of vain Reasoning and *Science falsely so called*; whilst the Changes of Matter and corporeal Forms *alone* have been regarded as sufficient to explain the wonderful Phænomenon, and whilst Philosophers have forgotten this plain eternal Truth, that it is God who “*maketh the Grass to grow for the Cattle, and green Herb for the Use of Man,*” Psalm civ. 14. cxlvii. 8; of Consequence, that all Vegetation both generally and particularly proceeds from a spiritual and Divine Operation in Nature, and that all the Laws thereof are thus of spiritual and Divine Origin, and that material Forms

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are

are merely the Subjects of such Operation and of such Laws, which have no Life, and can effect no Change in themselves, but so far as they are wrought upon by a living Principle *above* themselves, that is to say, *within* themselves.

The Case is the same in Regard to *political* Things. What serious Mind can behold, without a Mixture of Indignation and Concern, the great Author of Nature forgotten, and banished as it were from his own Kingdoms, in the Systems of modern Policy? Who doth not tremble to see Fortune, or human Prudence, or the Sagacity and Address of the Minister of the Day, more regarded and depended upon than the Wisdom and Power of Heaven, whilst the Counsels and Sentiments of weak and erring Statesmen are exalted in many Instances above Divine Intentions, Purposes, and Operations? Yet how plain is it to perceive, that this is more or less the Case in modern Politics, wherein little Account comparatively is made of that Divine overruling Providence, which "*changeth the Times and the Seasons, which removeth Kings, and setteth up Kings; which giveth*
Wisdom"

Wisdom unto the Wise, and Knowledge to them that know Understanding; which increaseth the Nations, and destroyeth them; which enlargeth the Nations, and straiteneth them again?" Dan. ii. 21. Job. xii. 23. For let it be asked, In what Politician's Creed at this Day shall we find it written, that "*the Kingdom is the Lord's, and He is the Governor among the Nations; that the Battle also is the Lord's; and that he doeth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth; and that therefore by the Blessing of the Upright the City is exalted; but it is overthrown by the Mouth of the Wicked?"* Psalm xxii. 28. 1 Sam. xvii. 47. Dan. iv. 35. Prov. xi. 11. Or, in other Words, in what Politician's Creed at this Day shall we find it asserted, and maintained as a ruling and practical Principle, that the Prosperity of Empires depends *solely* on the Blessing of Heaven, and that of Consequence the *only* sure and certain Way for any People to become prosperous, whether generally or individually, is to secure such Blessing, by fulfilling faithfully all the heavenly Laws of strict Justice and Judgment,

Order and Uprightness? Rather, is it not an established Article of modern political Faith, that accumulated Wealth, extensive Dominion, numerous and powerful Fleets and Armies, a flourishing Commerce, an increasing Population, Refinement in Taste and Manners, large and magnificent Cities, Splendor and Parade of public Shows, a superior Subtlety and Sagacity in private Councils and public Negotiations, are the great constituent Principles of national Prosperity? That a People in short may be *great* without being *good*, *happy* without being *virtuous*, *secure* without the Protection of Heaven, *powerful* without it's Power, and *wise* without consulting and being guided by the Fountain of Wisdom.

Lastly, in Regard to *moral* or *spiritual* Things; the serious and intelligent Mind cannot but greatly lament to discern, how the Divine Providence and Operation is herein either totally rejected, or grossly misunderstood, by the Learned of the present Day. Thus some would establish a Morality grounded in mere *human Exertions*, without any Regard to *Divine Aid*, making Virtue thus the Offspring of *Earth*,
instead

instead of deducing it's Pedigree from *Heaven*, whence alone it is to be derived, according to the Tenor of these Words of the eternal Truth, "*Without ME ye can do Nothing*," John xv. 5. And again, "*A Man can receive Nothing, except it be given him from Heaven*," John iii. 27. Others again allow of an *occasional* Aid from above; in Order to assist Man on great and *extraordinary* Emergencies, but deny him the Comfort of such supernatural Influence on *common* Occasions, and the *ordinary* Concerns of Life; not considering that the "*very Hairs of the Head are all numbered*," Matt. x. 30; and this both in a natural and also in a spiritual Sense; and that of Consequence every *smallest* Circumstance of Man's Life, whether relating to Things temporal or Things eternal, corporeal or mental, are alike under the Rule and Direction of an all-wise Providence, and regulated thereby. Whilst some, by an Error of Understanding still more deplorable and dangerous, acknowledge indeed a Divine Aid continually attendant upon Man, and ascribe to it's Operation all spiritual and moral Effects wrought in Man, but then they

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they allow of no Limitations to such Operation, as grounded in Wisdom and Order; they make the Divine Agency *irresistible* and *uncontroulable*, assigning to it an *absolute* Power independent of the *Free-will* of Man, that is, of Man's *Co-operation*; not perceiving how the Deity must needs be subject to his own Laws; and that his Operation therefore must of Necessity be limited by that Order which Himself hath appointed; and that it is an eternal Law of this Order that Man should *co-operate* with his Creator in the Work of Regeneration and Salvation, otherwise he would be a mere animal Machine, and not a Man; and that of Consequence, for the Deity to force Man's Free-will, and overrule the Determinations thereof by an arbitrary Influence, would be to act against his own Order, that is, against Himself, which is a Thing impossible. Hence so many Advocates at this Day for the shocking and pernicious Doctrines of *Predestination*, *Election*, *irresistible Grace*, &c. &c. and hence an almost total Darkness respecting the true Nature and Manner of Divine Agency as employed in the Creation,

ation, Restoration, and Purification of Man's moral and spiritual Mind, and as exercised uniformly according to the Determinations of Man's Free-will, and in perfect Agreement therewith.

If the above Opinions, Sentiments, and Reasonings respecting the Divine Providence and Operation, in Regard to Things *natural, political, and moral*, be well attended to, and viewed in a clear intellectual Light, so that the Fallacy thereof may be detected, and their mischievous Tendencies noted, in establishing a *false Philosophy, a destructive Policy, and a mistaken and ill-grounded Morality*, the serious Reader will see abundant Cause to be thankful, that it hath pleased the Lord, of his Divine Providence, in the following wonderful Treatise, to make a Discovery to Man at this Day of the Laws of his own Operation, to the Removal of Error in a Matter of such infinite Moment, and to the establishing the human Mind in all the Comfort and Certainty of Truth. He will rejoice also to see it asserted, and proved by such a Weight of satisfactory Evidence, that Heaven and Earth are not so far asunder

der as some Men would endeavour to persuade themselves, but that this visible World of Nature, notwithstanding what certain *Philosophers, Politicians, and Moralists* may think to the contrary, is in close Connection with the invisible World of Spirit; and that all Effects produced in the former have their Origin in Causes which exist in the latter, and are ruled and regulated thereby, being properly speaking Nothing but *outward* Manifestations of what exists *inwardly* in another State, Sphere, and Form; so that all Principles, Beings, and Subjects, whether spiritual or natural, constitute together a *Grand ONE*,* like Soul and

* In conceiving of this Grand ONE, the Reader is earnestly cautioned against falling into the dangerous Error of *Spinoza* and his Followers, who, seeing that all Things must needs have Connection with the Deity, as the sole Fountain of all Life, asserted this ONE-ness of all Things in the Deity, but then not distinguishing aright between the Creature and the Creator, between the Life of the former as a received Life, and thereby capable of Perversion, and the Life of the latter as self-originating, and thereby altogether pure from Evil of Perversion, they thus made the blessed and holy Creator in Fact the Author of Evil. Against this dreadful and pernicious Doctrine, the Discoveries and Reasonings contained

and Body, whereof the Deity is the central and only Source of Life, and thereby the great Operator, Regulator, Provider, and Preserver, of and in the Whole.

And if he be a Stranger to the other Writings of our enlightened Author, having through Prejudice of public Opinion, or other external Causes, been led to judge unfavourably concerning them, he will not fail to correct such Judgment, and to seek a more intimate Acquaintance with the Doctrines contained in those Writings, whilst he reads in the following Pages such a Vindication and Elucidation of the Ways of the Divine Operation, as perhaps was never heretofore discovered to Man; and especially whilst he observes that the whole is grounded in the infallible Word of God, and confirmed by Reasonings of a sound Philosophy, as well as by Experience of a super-natural and extraordinary Kind; the whole suggesting to the serious Mind the

c

grandest

contained in the following Treatise, and in that on *the Divine Love and the Divine Wisdom*, respecting the several Degrees of Life, and the Origin of Evil, or perverted Life, will be found perhaps to be the most powerful Antidotes ever made known unto Man.

grandest and most just Ideas of the Divine Nature, Attributes, Intentions, Purposes, and Provisions in Regard to Man, and calculated in all Respects to lead Man to a deep Veneration of the great Author of his Being, and a Fulfilment of the pure Laws of his Order and Kingdom, to which all Things tend, and for which they were created, by *perfecting Holiness* in his chaste Fear and Love.

Neither, if he be one of a sincere and humble Mind, who reads not in the Spirit of idle Curiosity, or of critical Examination, or of nice and supercilious Judgment, but to attain solid Wisdom, for the right Regulation of his Life, will he be offended at meeting in the following Treatise with some Things, which may seem to contradict his own favourite Opinions, and appear at first Sight obscure and perplexing, inasmuch as his Humility and Sincerity will teach him, that Nothing doth *in general* so contradict Man's natural and favourite Opinions as *Truth*, and that all the grandest and purest Truths of Heaven must needs seem obscure and perplexing to the natural Man at first View, until his intellectual
Eye

Eye becomes accustomed to the Light, and can thereby behold it with Satisfaction. He will not therefore *hastily* reject what he does not *immediately* comprehend, or what at first Sight dazzles and thereby darkens his Sight, but waiting patiently for the Light to strengthen his intellectual Faculties and thereby to clear itself, and from the Beauty of what he *does* understand, being led to think favourably of what at present he *does not*, and to hope that he *may* understand it at a future Time, and upon a further Reading and Consideration, he will be cautious of passing rash Censure, and will rather judge not at all than judge unrighteous Judgment.

It must be confessed there are some Particulars in the following Treatise, which will of Necessity appear strange at first Perusal to the Reader who has not been prepared for their Reception by a previous Acquaintance with the Author's other Writings, and which he is therefore advised to pass over for the present, until he has Leisure to acquire such Acquaintance. But every candid and intelligent Person will be forced to acknowledge, that there

are other Particulars relative to the mysterious Operations of the Divine Providence elucidated, which by their Plainness must convince, and by their Importance must greatly interest every human Mind. Such are the Discoveries respecting the *Origin*, the *Permission*, and also the *Remission*, or *Removal* of Evil, the Consideration of which Subjects hath so long involved the learned World in Perplexity and Darkness: And had the Author been silent on all other Points, these Discoveries alone are sufficient to stamp an eternal Value on the following Treatise in the Minds of the well-disposed, by leading them to a more awful Adoration of the secret Wisdom and deep Counsels of the merciful God in Respect to his infirm and sinful Creatures.

The Reader, who is acquainted with the other various and instructive Writings of our enlightened Author, and who has profited by them through a faithful Application of the bright evangelical Truths contained therein, to the Reformation and Purification of his Life, will be delighted to see those Truths further extended and confirmed, and their Harmony preserved and heightened,

tened, in the following Treatise. He will be led hereby to prostrate himself in more devout Submission and Thankfulness before the God of unchangeable Love and Wisdom, who hath been pleased in these latter Days to vindicate the Ways of his Dealings with his Children in all Ages, and amongst all People, Nations, and Languages, and to visit them with such a clear and chearing Light of his eternal Truth for Comfort and Direction. He will apply this Light to the immediate Regulation of his Life, in the exterminating all those evil Principles and false Persuasions, for which it was given, that so he may become a renewed Image and Likeness of the great Creator and Redeemer, according to the Order of his heavenly Kingdom, for the eternal Inheritance of which he and every Child of Adam is predestinated, and to which therefore he may most assuredly attain, if it be not his own Fault. He will be careful either of suffocating, extinguishing, or perverting the heavenly Doctrine with which he has been favoured, whether by false and partial Interpretation, or by impure Mixture with preconceived Opinions,

nions, or, what is most to be dreaded, by resting in a mere Illumination of his Understanding, unattended with a Conformity of the Will and Life, through an entire Submission of all his vital Principles to the Guidance and Direction of the heavenly Light.

And whilst he is thus cautious to preserve the Truth pure and undefiled in his own Mind and Life, and to render it fruitful in all Love and Charity, and the good Works and useful Purposes thence flowing, he will be greatly *zealous* to impart it, and make it known unto his Brethren; but then his Zeal herein will be tempered with the utmost Meekness, Moderation, and Discretion; it will be free from all Violence, and that false and dangerous Fire of Enthusiasm and Fanaticism, whose infernal Ground and mischievous Tendencies are so frequently pointed out in the Doctrine which he has received and is desirous to recommend. He will remember his Lord's Injunctions to his Disciples, to cast the Net on "*the right Side of the Ship*," John xxi. 6; and not to "*cast their Pearls before Swine*," Matt. vii. 6; and he will consider

himself as strictly bound to follow these Injunctions, by being cautious on the one Hand *how* he speaks, and on the other *to whom* he speaks, in Commendation of the Truths which he himself has imbibed. Thus he will be taught to go forth amongst his Brethren in a Spirit of the utmost *Charity* and *Prudence*, *tolerating* their imperfect States of Life, not endeavouring to *force*, but to *draw*, cherishing the heavenly Principle of *Good* in all, and having more Respect at all Times thereto, than to any Form or Mode of *speculative Opinions* separate therefrom, howsoever excellent and heavenly in itself: And this he will do under a full Persuasion, that all will be judged hereafter, and accepted or rejected, not according to the *Light* they have received, but according to their *Faithfulness* and *Obedience* thereto. Thus may he hope to catch many with the evangelical *Net* of the Lord's new Kingdom, whilst he presses upon them a Reception of the Truth out of a pure Regard to their eternal Good, and convinces them of the Power and Profitableness thereof by the Effect it has had on his own Life and Conversation, in
making

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making him a real Christian and true Child of God.

That all who read this, and the other excellent Writings of our Author, may be led to profit by them in their own Lives, and thereby to recommend them to others, to the preparing a Way for the *Lord's glorious Appearing* according to the Predictions of his Prophets, and helping forward the Descent of the *Holy City the New Jerusalem*, that so "*the Tabernacle of God may be with Men, and he may dwell with them, and they may be his People, and he may be thir God,*" Rev. xxi. 3, is the sincere Prayer of the Editors.

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ANGELIC WISDOM

CONCERNING THE

DIVINE PROVIDENCE.

*That the Divine Providence is the
Government of the Divine Love
and the Divine Wisdom of the
Lord.*

1. **I**N Order that it may be understood what the Divine Providence is, and that it is the Government of the Divine Love and the Divine Wisdom of the Lord, it is of Importance that what hath been before said and shewn concerning the Divine Love and the Divine Wisdom, in the Treatise on that Subject, should be known, which is as follows. That in the Lord the Divine Love is of the Divine Wisdom, and the

A

Divine

Divine Wisdom is of the Divine Love, n. 34 to 39. That the Divine Love and the Divine Wisdom cannot but be and exist in other Things created from itself, n. 47 to 51. That all Things in the Universe were created from the Divine Love and the Divine Wisdom, n. 52, 53, 151 to 156. That all Things in the Universe are Recipients of the Divine Love and the Divine Wisdom, n. 54 to 60. That the Lord appears before the Angels as a Sun, and that the Heat thence proceeding is Love, and the Light thence proceeding is Wisdom, n. 83 to 88, 89 to 92, 93 to 98, 296 to 301. That the Divine Love and the Divine Wisdom, which proceed from the Lord, make one, n. 99 to 102. That the Lord from Eternity, who is Jehovah, created the Universe and all Things therein from Himself, and not from Nothing, n. 282 to 284, 290 to 295. These are the Contents of the Treatise, which is called The Wisdom of the Angels concerning THE DIVINE LOVE AND THE DIVINE WISDOM.

2. From these Particulars, compared with what was described concerning Creation in that Treatise, it may indeed appear, that it is the Government of the Divine Love and the Divine Wisdom of the Lord which is called the Divine Providence; but forasmuch as Creation was there

there treated of, and not the Preservation of the State of Things after Creation, which last is the Government of the Lord, therefore we shall now treat on this Subject; beginning this first Article with considering the Preservation of the Union of the Divine Love and the Divine Wisdom, or of the Divine Good and the Divine Truth, in the Things which are created; of which we shall speak in this Order: I. That the Universe, with all and every Thing therein, was created out of the Divine Love by the Divine Wisdom. II. That the Divine Love and the Divine Wisdom proceed as One from the Lord. III. That this One is in a certain Image in every created Thing. IV. That it is of the Divine Providence, that every created Thing in the Whole and in Part should be such a One; and if it is not, that it should be made so. V. That the Good of Love is not Good, except so far as it is united to the True of Wisdom; and that the True of Wisdom is not True, except so far as it is united to the Good of Love. VI. That the Good of Love not united to the True of Wisdom is not Good in itself, but that it is apparent Good, and that the True of Wisdom not united to the Good of Love is not True in itself, but that it is apparent Truth. VII. That the Lord doth not suffer any Thing to be divided, wherefore it must either be in Good and at the

-same Time in Truth, or it must be in Evil and at the same Time in the False. VIII. That that which is in Good and at the same Time in Truth, is Something, and that that which is in Evil and at the same Time in the False, is not any Thing. IX. That the Divine Providence of the Lord causeth Evil and it's attendant False to serve for Equilibrium, Relation, and Purification, and thereby for the Conjunction of Good and Truth in others.

3. I. *That the Universe, with all and every Thing therein, was created out of the Divine Love by the Divine Wisdom.* That the Lord from Eternity, who is Jehovah, is as to his Essence Divine Love and Divine Wisdom; and that He out of Himself created the Universe and all Things therein, was shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM; thence it followeth, that the Universe with all and every Thing therein was created out of the Divine Love by the Divine Wisdom. In the above-mentioned Treatise it was also shewn, that Love without Wisdom cannot do any Thing, neither Wisdom without Love; for Love without Wisdom, or the Will without the Understanding, cannot think any Thing, yea it cannot see and be sensible of any Thing, nor discourse on any Thing; wherefore neither can Love without Wisdom, or the Will without the

Understanding, do any Thing; in like Manner Wisdom without Love, or the Understanding without the Will, cannot think any Thing, neither can it see and be sensible of any Thing, yea neither can it discourse on any Thing; wherefore Wisdom without Love, or the Understanding without the Will, cannot do any Thing; for if Love is taken away herein, there is no longer any Volition [*aliquid velle*], consequently there is not any Action [*aliquid agere*]. And as this is the Case with Man when he doeth any Thing, much more was it the Case with God, who is Love itself and Wisdom itself, when he created and made the Universe and all Things therein. That the Universe, with all and every Thing appertaining to it, was created out of the Divine Love by the Divine Wisdom, may be confirmed from all Things which are Objects of Sight in the World: Take only any Object in particular, and examine it with some Degree of Wisdom, and you will be confirmed; take a Tree, or it's Seed, or it's Fruit, or it's Flower, or it's Leaf, and collect Wisdom in yourself, and view it with a good Microscope, and you will see wonderful Things, whilst the Interiors, which you do not see, are still more wonderful: Examine the Order in it's Succession, whereby a Tree from the Seed groweth till it produceth new Seed; and consider whether

ther there be not in all the Succession a continual Endeavour to propagate itself further, for the Ultimate to which it tends is Seed, in which it's prolific [Principle] exists anew. If then you will also think spiritually, (and this you can do if you will) will you not see Wisdom herein? especially if you will so far think spiritually, that this Effect is not from the Seed, nor from the Sun of this World, which is pure Fire, but that it is in the Seed from God the Creator, who hath infinite Wisdom; and in it not only then when it was created, but also continually afterwards; inasmuch as Support is perpetual Creation, as Subsistence is perpetual Existence: For as the Work ceaseth, if you take away Will from Action, or if you take away Thought from Speech, Speech ceaseth; or if you take away Endeavour from Motion, Motion ceaseth; so, in like Manner, if you take away the Cause from the Effect, the Effect perisheth, and so on. Every created Substance indeed is endued with Power [*Vis*], but Power doth not do any Thing from itself, but from him who had endued it with Power. Examine also any other Subject on Earth, as a Silk-Worm, a Bee, or any other Insect, and view it first naturally, and afterwards rationally, and lastly spiritually, and then if you can think elevatedly, you will be astonished at every Thing; and if you admit Wisdom to
 speak

speak in you, you will say in your Astonishment,
 Who doth not see a Divine Principle in these
 Things? they are all Effects of the Divine Wis-
 dom. Still more, if you regard the Uses of all
 Things which are created, how they succeed in
 their Order even unto Man, and from Man to
 the Creator from whom they are; and that upon
 the Conjunction of the Creator with Man the
 Connection of all Things depends, and if you
 will acknowledge it, the Preservation of all
 Things. That the Divine Love created all
 Things, but Nothing without the Divine Wis-
 dom, will be seen in what follows.

4. II. *That the Divine Love and the Divine
 Wisdom proceed as One from the Lord.* This also
 is evident from what was shewn in the Treatise
 concerning THE DIVINE LOVE AND THE DIVINE
 WISDOM, especially from the following Articles
 therein, That TO BE and TO EXIST (*Esse et
 Existere*) in the Lord are distinctly one, n. 14
 to 17. That in the Lord infinite Things are
 distinctly one, n. 17 to 22. That the Divine
 Love is of the Divine Wisdom, and the Divine
 Wisdom of the Divine Love, n. 34 to 39.
 That Love without a Marriage with Wisdom
 cannot do any Thing, n. 401 to 403. That
 Love does Nothing but in Conjunction with
 Wisdom, n. 409, 410. That spiritual Heat and
 spiritual Light in proceeding from the Lord as a
 Sun

Sun make one, as the Divine Love and the Divine Wisdom in the Lord are one, n. 99 to 132; from what is shewn in these Articles, the Truth of this Matter is evident. But forasmuch as it is not known how two Things distinct from each other can act as One, I will here shew that a ONE doth not exist without a Form, but that the Form itself maketh a One; and next, that the Form so much the more perfectly maketh a One, in Proportion as the Things which enter the Form, are distinctly other, and still united. *That a One doth not exist without a Form, but that the Form itself maketh it One*: Every one who thinks intently with the Mind, may see clearly, that a One without a Form doth not exist, and if it doth exist that it is a Form; for whatsoever existeth, from it's Form deriveth that which is called Quality, and also that which is called Predicate, also that which is called Change of State, as also that which is called Relation [*Relativum*], and the like; wherefore that which is not in a Form, is not of any Affection, and that which is not of any Affection, is not also of any Thing (*nullius Rei*); the Form itself giveth all these: And forasmuch as all Things which are in a Form, if the Form is perfect, mutually respect each other, as one Link in a Chain doth another, therefore it follows that the Form itself maketh them One, and consequently

quently a Subject, whereof Quality, State, Affection, therefore Something, may be predicated, according to the Perfection of the Form. Such a One is every Thing which is an Object of Sight in the World, and such a One also is every Thing which is not an Object of Sight, whether it be in interior Nature, or in the Spiritual World; such a One is Man, and such a One is a human Society; and such a One is the Church, as also the universal Angelic Heaven before the Lord; in a Word, such a One is the created Universe not only in general, but in every Particular. In Order that all and every Thing may be Forms, it is necessary that He who created all Things should be Form itself, and that from Form itself all Things should exist which are created in Forms: This therefore is what is shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM under the following Articles, viz. That the Divine Love and the Divine Wisdom is a Substance and a Form, n. 40 to 43. That the Divine Love and the Divine Wisdom are Substance and Form in itself, therefore the Self-subsisting and the Sole-subsisting, n. 44 to 46. That the Divine Love and the Divine Wisdom in the Lord are One, n. 14 to 17, n. 18 to 22. And that they proceed as One from the Lord, n. 99 to 102, and in other Places. *That the Form*

maketh a One so much the more perfectly, in Proportion as the Things which enter into the Form, are distinctly other, and nevertheless united: This is comprehended with Difficulty by the Understanding unless it be elevated, because there is an Appearance, that Form cannot otherwise make One, than by Semblances of Equality of the Things which constitute the Form: On this Subject I have frequently conversed with the Angels; who said that this is an Arcanum, which the Wise among them perceive clearly, but the less Wise obscurely; nevertheless that it is a Truth, that a Form is so much the more perfect, in Proportion as the Things which constitute it, are distinctly other, but still united in a singular Manner: They confirmed this by the Case of the Societies in the Heavens, which taken together constitute the Form of Heaven; and by the Angels of each Society, that by how much the more distinctly every one is his own, and therefore free, and thus loveth his Associates as from himself, and from his own Affection, the Form of the Society is the more perfect; they also illustrated it by the Marriage of Goodness and Truth, that by how much the more distinctly they are two, by so much the more perfectly they can make One; and in like Manner by Love and Wisdom; and that what is indistinct is confused, from whence all Imperfection

fection of Form results. But how Things perfectly distinct are united, and thus make One, they are also confirmed by many Instances; especially by the Things which are in Man, where innumerable Things are so distinct; and still united, distinct by their Coats, and united by Ligaments; and that it is the same with Love and every Thing appertaining to it, and with Wisdom and every Thing appertaining to it, which are not otherwise perceived than as one. More on this Subject may be seen in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 14 to 22, and in the Work concerning HEAVEN AND HELL, n. 56 and 489. This is adduced because it is an Arcanum of Angelic Wisdom.

5. III. *That this One is in a certain Image in every created Thing.* That the Divine Love and the Divine Wisdom, which in the Lord are one, are in a certain Image in every created Thing, may appear from what is shewn in many Parts of the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, and especially from n. 47 to 51, 54 to 60, 282 to 284, 290 to 295, 316 to 318, 319 to 326, 349 to 457; in which Places it is shewn, that the Divine is in every created Thing, because God the Creator, who is the Lord from Eternity, from himself produced the Sun of the Spiritual World,

and by that Sun all Things in the Universe, consequently that that Sun, which is from the Lord, and wherein the Lord is, is not only the first Substance, but also the Sole from which all Things are; and forasmuch as it is the sole Substance, it follows that it is in every created Thing, but with infinite Variety according to Uses. Now forasmuch as in the Lord there is Divine Love and Divine Wisdom, and in the Sun from Him Divine Fire and Divine Brightness, and from the Sun spiritual Heat and spiritual Light, and these two make one, it follows that this One is in a certain Image in every created Thing. Hence it is, that all Things which are in the Universe have Relation to Good and Truth, yea to the Conjunction of them, or what is the same, that all Things in the Universe have Relation to Love and Wisdom, and to the Conjunction thereof, for Good is of Love, and Truth is of Wisdom, inasmuch as Love calleth all that appertaineth to it Good, and Wisdom calleth all that appertaineth to it True: That there is a Conjunction of these in every created Thing, will be seen in what follows.

6. It is acknowledged by many, that there is one only Substance, which is also the first, from which all Things are; but what that Substance is, it is not known; it is thought that it is so simple that Nothing can be simpler, and that it
may

may be likened to a Point which is of no Dimension, and that from an infinite Number of such, the Forms of Dimension existed: This however is a Fallacy originating from the Idea of Space; for from this Idea there appears to be such a smallest [Point or Particle]: Nevertheless it is a Truth, that by how much any Thing is more simple and pure, by so much it is more and fuller; which is the Reason, why the more interiorly any Object is viewed, so much the more wonderful, perfect, and beautiful Things are seen in it; and thus that in the first Substance there are the most wonderful, beautiful, and perfect Things of all. The Ground and Reason of this is, because the first Substance is from the spiritual Sun, which, as was said, is from the Lord, and in which the Lord is, therefore that very Sun is the only Substance, which, forasmuch as it is not in Space, is all in all, and in the greatest and least Things in the created Universe. Forasmuch as that Sun is the first and only Substance, from which all Things are, it follows that there are in it infinitely more Things than what can appear in the Substances thence derived, which are called substantiate, and lastly material: The Reason why the former cannot appear in the latter, is, because they descend from that Sun by Degrees of two Kinds, according to
which

which all Perfections decrease: Hence it is, that, as was said above, by how much any Thing is viewed more interiorly, by so much the more wonderful, perfect, and beautiful Things are seen in it. These Observations are here made in Order to confirm this Truth, that there is a certain Image of the Divine in every created Thing, but that it appears less and less in descending by Degrees, and still less when the inferior Degree, being separated from the superior Degree by a Closure, is choaked up with earthy Matter. These Observations however cannot but seem obscure, unless what hath been said concerning the spiritual Sun in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 53 to 172; of Degrees, n. 173 to 281; and of the Creation of the Universe, n. 282 to 357, hath been first read and understood.

7. IV. *That it is of the Divine Providence, that every created Thing in the Whole and in Part, should be such a One, and if it is not, that it should be made so; that is, that in every created Thing there should be Something out of the Divine Love, and at the same Time out of the Divine Wisdom, or what is the same, that in every created Thing there should be Good and Truth, or a Conjunction of the Good and the True: Forasmuch as Good is of Love and the True is of*

of Wisdom, as was said above, n. 5; therefore in what follows, instead of Love and Wisdom we shall use the Words Good and True, or Goodness and Truth, and instead of the Union of Love and Wisdom, the Marriage of Goodness and Truth.

8. From the preceding Article it is evident, that the Divine Love and the Divine Wisdom, which in the Lord are One, and from the Lord proceed as One, exist in a certain Image in every Thing created by Him; it may be expedient now to speak particularly of that One, or Union, which is called the Marriage of Goodness and Truth. That Marriage is, I. in the Lord himself; for, as hath been said, the Divine Love and the Divine Wisdom in Him are One. II. It is from the Lord, for in every Thing which proceedeth from Him, Love and Wisdom are perfectly united; these two proceed from the Lord as a Sun, the Divine Love as Heat, and the Divine Wisdom as Light. III. They are received by the Angels indeed as two, but they are united in them by the Lord: The Case is the same with Men of the Church. IV. From the Influx of Love and Wisdom from the Lord as one into the Angels of Heaven and Men of the Church, and from the Reception thereof by Angels and Men, it is that the Lord in the Word is called the Bridegroom and the Husband,

Husband, and Heaven and the Church the Bride and the Wife. V. As far therefore as Heaven and the Church in general, and an Angel of Heaven and a Man of the Church in particular, is in that Union, or in the Marriage of Goodness and Truth, so far they are an Image and Likeness of the Lord; because these two in the Lord are One, yea they are the Lord. VI. Love and Wisdom in Heaven and in the Church in general, and in an Angel of Heaven and in a Man of the Church, are One, when the Will and the Understanding, and therefore when Goodness and Truth make one, or what is the same, when Charity and Faith make one; or what is still the same, when Doctrine from the Word, and a Life according to it make one. VII. But how these two make one in Man and in all Things appertaining to him, is shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Fifth, where the Creation of Man, and particularly the Correspondence of the Will and the Understanding with the Heart and the Lungs are treated of, from n. 385 to 432.

9. But how these make One in the Things which are beneath or without Man, as well in the Things which are in the Animal Kingdom, as in those which are in the Vegetable Kingdom, will be shewn in many Places in what follows;
previous

previous to which these three Things are to be premised: FIRST, That in the Universe, and in all and every Thing therein, which was created by the Lord, there was a Marriage of Goodness and Truth. SECONDLY, That that Marriage after the Creation was separated in Man. THIRDLY, That it is of the Divine Providence that what is separated should be made one, and thus that the Marriage of Goodness and Truth should be restored. These three Particulars are abundantly confirmed in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, wherefore they have no Need of further Confirmation: Every one also may see from Reason, that since a Marriage of Goodness and Truth was by Creation in every created Thing, and since this was afterwards separated, the Lord must operate continually, that it may be restored; consequently that the Restoration thereof, and thereby the Conjunction of the created Universe with the Lord through Man, is of the Divine Providence.

10. V. *That the Good of Love is not Good, except so far as it is united to the True of Wisdom, and that the True of Wisdom is not True, except so far as it is united to the Good of Love: Good and Truth derive this from their Origin, Good in it's Origin is in the Lord, in like Manner is Truth, because the Lord is Good itself and*

C

Truth

Truth itself, and these two in Him are one; hence it is that Good in the Angels of Heaven and in Men of the Earth is not Good in itself, except so far as it is united to Truth, and that Truth is not Truth in itself, except so far as it is united to Good. That all Good and all Truth is from the Lord, is well known; hence, forasmuch as Good maketh one with Truth, and Truth with Good, it follows, that in Order to Good being Good in itself, and Truth being True in itself, they must make one in the Recipient, which is an Angel of Heaven and a Man of the Earth.

11. It is known indeed that all Things in the Universe have Relation to Good and Truth, because by Good is understood that which universally embraceth and involveth all Things of Love, and by Truth is understood that which universally embraceth and involveth all Things of Wisdom; but it is not yet known that Good is not any Thing unless united to Truth, nor that Truth is not any Thing unless united to Good: It appears indeed as if Good were Something without Truth, and as if Truth were Something without Good, but still they are not; for Love, all Things appertaining to which are called Goods, is the *Esse* of a Thing, and Wisdom, all Things appertaining to which are called Truths, is the *Existere* (Existence) of a Thing

Thing from that Esse; as was shewn in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 14 to 16; wherefore as an Esse (Essence) without Existence is not any Thing, nor Existence without an Essence, so Good without Truth, and Truth without Good, are not any Thing. In like Manner, what is Good without Relation to Something? can it be called Good? it being in such Case of no Affection and of no Perception; to appertain to Affection and Perception hath Relation to Truth, together with the Good which affecteth, and which causeth itself to be perceived and felt, because it hath Relation to that which is in the Understanding; say barely to any one, Good, and not this or that is good, and is Good any Thing? But by Virtue of this or that which is perceived as one with Good, it is Something; this is not united to Good any where else but in the Understanding, and the All of the Understanding hath Relation to Truth. It is the same with Volition (*velle*); to will without knowing, perceiving, and thinking what a Man willeth, is not any Thing, but together with these it becometh Something; all Volition (*velle*) is of Love, and hath Relation to Good, and all Knowledge (*scire*), Perception, and Thought is of the Understanding, and hath Relation to Truth; hence it is evident, that to will is not

any Thing, but to will this or that is Something. It is the same with all Use, because Use is good; Use, unless it be determined to Something, with which it may be one, is not Use, therefore it is not any Thing; Use derives it's being Something, from the Understanding, and that which is thence conjoined or adjoined to Use, hath Relation to Truth; from this Use derives it's Quality. From these few Hints it may appear that Good without Truth is not any Thing, therefore that neither is Truth without Good any Thing. It is said that Good with Truth, and Truth with Good are Something, hence it follows, that Evil with False and False with Evil are not Something, for the latter are opposite to the former, and Opposition destroyeth, in the present Case destroyeth that which is Something (*aliquid*); but more of this in what follows.

12. But there existeth a Marriage of Goodness and Truth in the Cause, and there existeth a Marriage of Goodness and Truth from the Cause in the Effect; the Marriage of Goodness and Truth in the Cause, is the Marriage of the Will and the Understanding, or of Love and Wisdom; in all that a Man willeth and thinketh, and which he thence concludeth and intendeth, there is this Marriage: This Marriage entereth the Effect and causeth it, but in effecting,

ing, these two appear distinct, because what is Simultaneous then constituteth what is Successive: As when a Man willeth and thinketh to be nourished, to be clothed, to have a Dwelling, to do any Business or Work, or to converse, in this Case he first simultaneously willeth and thinketh, or concludeth and intendeth it, and when he hath determined these Operations to Effect, then one Thing succeedeth after another, but still they continually make one in the Will and in the Thought: Uses in these Effects are of Love or of Good; Means to Uses are of the Understanding or of Truth. These Universals any one may confirm by Particulars, if so be he distinctly perceiveth what hath Relation to the Good of Love and what to the True of Wisdom, and distinctly perceiveth how it hath Relation in the Cause and how in the Effect.

13. It hath occasionally been said, that Love makes the Life of Man, but it is not meant Love separate from Wisdom, or Good separate from Truth in the Cause, because Love separate, or Good separate, is not any Thing, wherefore the Love which maketh the inmost Life of Man, which is from the Lord, is Love and Wisdom together; neither also is the Love which maketh the Life of Man so far as he is a Recipient, separated in the Cause, but in the Effect; for
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Love cannot be understood without it's Quality, and it's Quality is Wisdom; Quality or Wisdom cannot be given except from it's Esse, which is Love, hence it is that they are one; it is the same with Good and Truth. Now forasmuch as Truth is from Good, as Wisdom is from Love, therefore both taken together are called Love or Good, for Love in it's Form is Wisdom, and Good in it's Form is Truth; from it's Form and from no other Source is all it's Quality. Hereby then it may appear that Good is not in the least Good, any more than in Proportion as it is united to it's Truth, and that Truth is not in the least Truth, any more than in Proportion as it is united to it's Good.

14. VI. *That the Good of Love not united to the True of Wisdom is not Good in itself, but that it is apparent Good, and that the True of Wisdom not united to the Good of Love is not True in itself, but that it is apparent Truth.* The Truth is, that there doth not exist any Good which is Good in itself, except it be united to it's Truth, nor any Truth which is True in itself, except it be united to it's Good; nevertheless there exists Good separate from Truth, and Truth separate from Good; this existeth in Hypocrites and Flatterers, in all the Wicked whatsoever, and in those who are in natural Good and in no spiritual Good; these can do Good to the Church, to
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their Country, to Society, to their Fellow-Citizens, to the Needy, the Poor, to Widows and Orphans, and they can also understand Truths, from the Understanding think them, and from Thought speak and teach them; but still these Goods and Truths are not interiorly, therefore not in themselves Goods and Truths in them, but they are exteriorly Goods and Truths, therefore only in Appearance, for they are only for the Sake of Self and the World, and not for the Sake of Good itself and Truth itself, consequently not grounded in Goodness and Truth; wherefore they are only of the Mouth and of the Body, and not of the Heart; and may be compared to Gold and Silver inclosing Dross, or putrid Wood or Dung; and Truths thus uttered may be compared to the Wind of Respiration which is dispersed, or to an Ignis fatuus which vanisheth, which nevertheless outwardly appear as if they were genuine: Notwithstanding, however, such Appearance, they may appear otherwise to the Hearers and Recipients, who do not know this; for what is external affecteth every one according to his Internal, inasmuch as Truth entereth, from whatever Mouth it be uttered, into the Hearing of another, and is received by the Mind according to it's State and Quality. With those who are in natural Good hereditarily, and in no spiritual Good, the Case

is nearly similar, for the Internal of all Good and of all Truth is spiritual, and this shaketh off Falses and Evils, but the Natural Principle, alone, favoureth them, and to favour Evils and Falses, and to do Good, do not accord.

15. The Ground and Reason why Good can be separated from Truth, and Truth from Good, and when it is separated, still appear as Good and Truth, is, because Man hath a Faculty of acting, which is called Liberty, and a Faculty of understanding, which is called Rationality; from the Abuse of these Faculties it is, that Man can appear different in Externals from what he is in Internals; therefore that a wicked Man can do Good and speak Truth, or that the Devil can imitate an Angel of Light. But on this Subject see the following Observations in the Treatise on the DIVINE LOVE AND THE DIVINE WISDOM: That the Origin of Evil is from the Abuse of the Faculties which are proper to Man, and are called Rationality and Liberty, n. 264 to 270. That these two Faculties exist as well in the Wicked as in the Good, n. 425. That Love without a Marriage with Wisdom, or Good without a Marriage with Truth, cannot do any Thing, n. 401. That Love does Nothing but in Conjunction with Wisdom or the Understanding, n. 409. That Love joineth itself to Wisdom or the Understanding, and

and causeth Wisdom or the Understanding to be reciprocally joined to it, n. 410, 411, 412. That Wisdom or the Understanding, by Means of the Power given it by Love, can be elevated, and receive the Things which are of the Light from Heaven, and perceive them, n. 413. That Love can in like Manner be elevated, and receive the Things which are of the Heat from Heaven, if it loves Wisdom it's Consort in that Degree, n. 414, 415. That otherwise Love draws down Wisdom or the Understanding from it's Elevation, that it may act as one with it, n. 416 to 418. That Love is purified in the Understanding, if they are elevated together, n. 419 to 421. That Love purified by Wisdom in the Understanding becomes spiritual and celestial; but that Love defiled in the Understanding becomes sensual and corporeal, n. 422 to 424. That it is the same with Charity and Faith and their Conjunction, as it is with Love and Wisdom and their Conjunction, n. 427 to 430. What Charity is in Heaven, n. 431.

16. VII. *That the Lord doth not suffer any Thing to be divided, wherefore it must either be in Good and at the same Time in Truth, or in Evil and at the same Time in the False.* The Divine Providence of the Lord hath especially for it's End, and operates, that Man may be in Good and at the same Time in Truth, inasmuch as

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hereby he is his own Good and his own Love, and also his own Truth and his own Wisdom; for by this Man is Man, being in this Case an Image of the Lord: But forasmuch as Man, while he liveth in the World, can be in Good and at the same Time in the False, also in Evil and at the same Time in Truth, yea can be in Evil and at the same Time in Good, and thus as it were a double Man, and since this Division destroyeth that Image and consequently the Man, therefore the Divine Providence of the Lord, in all and singular it's Operations, hath in View, that this Division should not exist: And forasmuch as it is less hurtful to Man, to be in Evil and at the same Time in the False, than to be in Good and at the same Time in Evil, therefore the Lord permitteth the former, not as willing it, but as not being able to resist it for the Sake of the End, which is Salvation. The Reason why Man can be in Evil and at the same Time in Truth, and that the Lord cannot resist it for the Sake of the End, which is Salvation, is because the Understanding of Man can be elevated into the Light of Wisdom, and see Truths, or acknowledge them when he heareth them, his Love remaining below; thus Man can be with his Understanding in Heaven, but with his Love in Hell, and to be so, cannot be denied Man, because the two Faculties, by which he is Man,

Man, and is distinguished from Beasts, and by which alone he can be regenerated and thereby saved, which are Rationality and Liberty, cannot be taken away from him; for by them Man can act according to Wisdom, and also can act according to the Love not of Wisdom, and can from Wisdom above see Love beneath, and thus see his own Thoughts, Intentions, Affections, therefore the Evils and Falses, as also the Goods and Truths of his Life and Doctrine, without a Knowledge and Acknowledgment of which in himself, he cannot be reformed. Of these two Faculties Something hath been said above, and more will be said in what follows. This is the Reason why Man can be in Good and at the same Time in Truth, also in Evil and at the same Time in the False, and likewise in the Alternates thereof.

17. Man can with Difficulty in this World come either into one or the other Conjunction or Union, that is, of Good and True, or of Evil and False, for so long as he liveth here, he is kept in a State of Reformation or Regeneration; but every Man cometh into one or the other after Death, because then he can no longer be reformed and regenerated; he then remains such as his Life had been in the World, that is, such as his ruling Love had been; wherefore if his Life had been a Life of the Love

of Evil, every Truth which he had acquired from Masters, Preachings, or the Word in this World, is taken away from him, which being taken away, he imbibes the False which accords with his Evil, as a Sponge doth Water; and *vice versa*; but if his Life had been a Life of the Love of Good, every False is removed which he had imbibed by Hearing or by Reading in the World, and which he had not confirmed in himself, and in Place thereof is given Truth which accordeth with his Good. This is meant by these Words of the Lord, "*Take the Talent from him, and give it unto him which hath ten Talents; for unto every one that hath shall be given, and he shall have Abundance; but from him that hath not shall be taken away even that which he hath,*" Matt. xxv. 28, 29. Chap. xiii. 12. Mark iv. 25. Luke viii. 18. Chap. xix. 24 to 26.

18. The Ground and Reason why every one after Death must either be in Good and at the same Time in Truth, or in Evil and at the same Time in the False, is, because Good and Evil cannot be joined; neither Good and at the same Time the False or Evil, nor Evil and at the same Time the True of Good, for they are Opposites, and Opposites combat each other, until one destroyeth the other. They who are in Evil and at the same Time in Good, are understood by

by these Words of the Lord to the Church of Laodicea in the Apocalypse, "*I know thy Works, that thou art neither cold nor hot; I would thou wert either cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my Mouth,*" iii. 15, 16: Also by these Words of the Lord, "*No Man can serve two Masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other,*" Matt. vi. 24.

19. VIII. *That that which is in Good and at the same Time in Truth is Something, and that that which is in Evil and at the same Time in the False is not any Thing.* That that which is in Good and at the same Time in Truth is Something, may be seen above, n. 11; thence it follows, that what is Evil and at the same Time False is not any Thing. By not being any Thing, is meant that it hath no Power, and Nothing of spiritual Life: They who are in Evil and at the same Time in the False, all of whom are in Hell, have indeed Power among themselves, for a wicked Spirit can do Evil, and also doth do Evil a thousand Ways, nevertheless he can only from a Principle of Evil do Evil to the Wicked, but cannot in the least do Evil to the Good, and if he doeth Evil to the Good, which sometimes is the Case, it is by Conjunction with their Evil; thence come Temptations, which

which are Infestations arising from evil Spirits about a Man, and consequent Combats, whereby the Good may be delivered from their Evils. Forasmuch as the Wicked have no Power, therefore the universal Hell before the Lord is not only as Nothing, but it is altogether Nothing as to Power; that it is so, I have seen confirmed by much Experience. This however is wonderful, that all the Wicked think themselves powerful, and that all the Good think themselves not powerful; the Reason is, because the Wicked attribute every Thing to Self-derived Prudence, and therefore to Cunning and Malice, and Nothing to the Lord; but the Good attribute Nothing to Self-derived Prudence, but every Thing to the Lord, who is Omnipotent. Another Reason why Evil and it's attendant False are not any Thing, is, because they have Nothing of spiritual Life; and this is the Reason why the Life of the Infernals is not called Life but Death, wherefore since every Something appertaineth to Life, Death cannot have any Thing appertaining to it.

20. They who are at the same Time in Evil and in Truths, may be compared to Eagles soaring aloft, which, when their Wings are taken away, fall down: For Men do the same after Death, when they become Spirits; they who understood Truths, spake them, and taught them,

them, and yet had no Regard to God in their Life, such by their Intellectuals elevate themselves on high, and sometimes enter Heaven, and feign themselves Angels of Light; but when Truths are taken away from them, and they are sent forth, they fall down into Hell. Eagles also signify Men of Rapine, who have intellectual Sight, and Wings signify spiritual Truths. It was said, that they are such, who had no Respect to God in their Life; by having Respect to God in their Life, is meant Nothing else but to think this or that Evil a Sin against God, and therefore not to do it.

21. IX. *That the Divine Providence of the Lord causeth Evil and it's attendant False to serve for Equilibrium, Relation, and Purification, and thereby for the Conjunction of Good and Truth in others.* From the foregoing Considerations it may appear, that the Divine Providence of the Lord continually operateth, that in Man Truth may be united to Good and Good to Truth, by Reason that this Union is the Church and is Heaven; for this Union is in the Lord, and it is in every Thing that proceedeth from the Lord: From this Union it is, that Heaven is called a Marriage, and also the Church, wherefore the Kingdom of God in the Word is likened to a Marriage: From this Union it is, that the Sabbath in the Israelitish Church was

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the most holy Part of Worship, for it signified this Union: Hence also it is, that in the Word, and in all and every Thing therein, there is a Marriage of Good and Truth, on which Subject see the Doctrine of the New Jerusalem concerning THE SACRED SCRIPTURE, n. 80 to 90; the Marriage of Good and Truth is from the Marriage of the Lord with the Church, and the latter from the Marriage of Love and Wisdom in the Lord, for Good is of Love, and Truth is of Wisdom. Hence it may be seen, that it is the perpetual Object of the Divine Providence, to unite in Man Good to Truth and Truth to Good, for so Man is united to the Lord.

22. But whereas many have broken and do break this Marriage, especially by the Separation of Faith from Charity, and thereby conjoin in themselves Evil and the False, and thus have become, and do become opposite, it is provided of the Lord that these nevertheless may serve for the Conjunction of Good and Truth in others, by Equilibrium, by Relation, and by Purification.

23. The Conjunction of Good and Truth in others is provided for of the Lord by EQUILIBRIUM between Heaven and Hell; for from Hell continually exhales Evil and it's concomitant False, but from Heaven continually exhales Good and it's concomitant Truth; every
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Man is kept in this Equilibrium, so long as he liveth in the World, and thereby in the Liberty of thinking, willing, speaking, and acting, in which he may be reformed. Concerning this spiritual Equilibrium, from which is derived the Liberty of Man, see the Work on HEAVEN AND HELL, n. 589 to 596, and n. 597 to 603.

24. The Conjunction of Good and Truth is provided for of the Lord by RELATION; for Good is not known as to it's Quality, but by Relation to what is less good, and by Opposition to Evil; all the perceptive and sensitive Principle is thence derived, because their Quality is thence; for thus all Delight is perceived and felt from what is less delightful, and by what is disagreeable; all Beauty from what is less beautiful, and by what is ugly; in like Manner all Good which is of Love from what is less good, and by Evil; and all Truth which is of Wisdom from what is less true, and by what is false: There must be Variety in every Thing from it's greatest to it's least, and when there is Variety also in it's Opposite from it's least to it's greatest, and Equilibrium intercedeth, then according to the Degrees on both Sides Relation is established, and the Perception and Sensation of the Thing either increaseth or is diminished. But it is to be noted, that what is opposite taketh away, and also exalteth Perceptions and

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Sensations; it taketh them away when it mixeth itself, and exalteth them when it doth not mix itself, for which Reason the Lord exquisitely separateth Good and Evil, lest they should be mixed, in Man, as he separateth Heaven and Hell.

25. The Conjunction of Good and Truth in others is provided for of the Lord by PURIFICATION, which is done two Ways, one by Temptations, and the other by Fermentations. *Spiritual Temptations* are no other than Combats against Evils and Falses, which are exhaled from Hell and affect; by them Man is purified from Evils and Falses, and in him Good is joined to Truth, and Truth to Good. *Spiritual Fermentations* are effected many Ways, as well in the Heavens as in the Earths; but in the World it is not known what they are, and how they are effected: For they are Evils and at the same Time Falses, which being let in upon Societies act like Ferments put into Meal and fermentable Liquors, whereby heterogeneous Things are separated, and Things homogeneous are conjoined, and become pure and clarified: These are what are understood by these Words of the Lord, "*The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Measures of Meal, till the Whole was leavened,*" *Matt. xiii. 33. Luke xiii. 21.*

26. These

26. These Uses are provided by the Lord from the Conjunction of Evil and the False Principle, which is in those who are in Hell; for the Kingdom of the Lord, which is not only over Heaven, but also over Hell, is a Kingdom of Uses; and it is ^{of} the Divine Providence of the Lord, that there should not be there any Person or any Thing, from which and by which Use is not performed.

That the Divine Providence of the Lord hath for it's End an Heaven out of the Human Race.

27. **T**HAT Heaven is not from any Angels created such from the Beginning, and that Hell is not from any Devil, who was created an Angel of Light, and cast out from Heaven, but that Heaven and Hell are from the Human Race, Heaven from those who are in the Love of Good and thence in the Understanding of Truth, and Hell from those who are in the Love of Evil and thence in the Understanding of what

is False, hath been made known and proved to me by a long Intercourse with Angels and Spirits; concerning which see also what is shewn in the Work ON HEAVEN AND HELL, n. 311 to 316; also in the Tract on THE LAST JUDGMENT, n. 14 to 27; and in the CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, from Beginning to End. Now forasmuch as Heaven is from the Human Race, and Heaven is Cohabitation with the Lord to Eternity, it follows that that was the Lord's End of Creation, and forasmuch as it was the End of Creation, it is the End of his

Divine Providence: The Lord did not create the Universe for his own Sake, but for the Sake of those with whom he will dwell in Heaven; for spiritual Love is such, that it wisheth to give what it hath to another, and in Proportion as it can do this, it is in it's *Esse*, in it's Peace, and in it's Blessedness; this Property spiritual Love deriveth from the Divine Love of the Lord, which is infinitely such: Hence it follows, that the Divine Love and consequently the Divine Providence hath for it's End an Heaven, which may consist of Men made Angels, and who are making such, to whom the Lord can give all the Beatitudes and Felicities which are of Love and Wisdom, and give them out of Himself in them; nor can he do otherwise, because his

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Image and Likeness from Creation is in them, his Image in them is Wisdom, and his Likeness in them is Love, and the Lord in them is Love united to Wisdom and Wisdom united to Love, or what is the same, he is Good united to Truth, and Truth united to Good; which Union was treated of in the preceding Article. But forasmuch as it is not known what Heaven is in general, or in many, and what Heaven is in particular, or in one; also what Heaven is in the spiritual World, and what Heaven is in the natural World, and nevertheless it is of Importance to know this, because it is the End of the Divine Providence, therefore I am desirous to place this Subject in some Degree of Light, in the following Order. I. That Heaven is Conjunction with the Lord. II. That Man by Creation is such, that he can be nearer and nearer conjoined to the Lord. III. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion becometh wiser. IV. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion becometh happier. V. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion appeareth to himself more distinctly to be his own, and perceiveth more evidently that he is the Lord's.

28. I. *That Heaven is Conjunction with the Lord:* Heaven is not Heaven from the Angels, but from the Lord, for the Love and Wisdom, in which the Angels are, and which constitute Heaven, are not from them, but from the Lord, yea, they are the Lord in them: And whereas Love and Wisdom are of the Lord, and are the Lord in Heaven, and Love and Wisdom constitutes the Life of the Angels, it is evident that their Life is of the Lord, yea, that it is the Lord; that they live from the Lord, the Angels themselves confess; hence it may appear that Heaven is Conjunction with the Lord. But whereas various Conjunction is given with the Lord, and consequently one hath not the same Heaven as another, it also follows, that Heaven is according to Conjunction with the Lord; that there is a nearer and nearer Conjunction, also one more and more remote, will be seen in the following Article. In the present Article we shall speak of that Conjunction how it is effected, and what it is: There is a Conjunction of the Lord with the Angels, and of the Angels with the Lord, and thus a reciprocal Conjunction: The Lord floweth into the Life's Love of the Angels, and the Angels receive the Lord in Wisdom, and by this in their Turn conjoin themselves to the Lord. But it is well to be attended to, that it appears to the Angels as if they

they conjoined themselves to the Lord by Wisdom, but yet the Lord conjoineth them by Wisdom to himself; for their Wisdom is also from the Lord; It is the same if it is said, that the Lord conjoineth himself to the Angels by Good, and that the Angels in their Turn conjoin themselves to the Lord by Truth, for all Good is of Love, and all Truth is of Wisdom. But forasmuch as this reciprocal Conjunction is an Arcanum, which few can understand unless it be explained, I will unfold it, so far as it can be done, by such Things as are adequate to the Comprehension: In the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 404, 405, it is shewn how Love conjoineth itself to Wisdom, viz. by the Affection of knowing, from which is derived the Affection of Truth, and by the Affection of Understanding, from which is derived the Perception of Truth, and by the Affection of seeing that which is known and understood, from which is derived Thought: The Lord floweth into all these Affections, for they are Derivations from the Life's Love of every one, and the Angels receive that Influx in the Perception of Truth, and in Thought, for in these the Influx appears to them, but not in the Affections; now forasmuch as Perceptions and Thoughts appear to the Angels as if they were their own, when nevertheless they are from Affections,

Affections, which are from the Lord, therefore there is that Appearance, that the Angels reciprocally conjoin themselves to the Lord, when nevertheless the Lord conjoineth them to himself, for Affection itself produceth them, Affection which is of Love being the Soul of them; for no one can perceive and think any Thing without Affection, and every one perceiveth and thinketh according to Affection; hence it is evident, that the reciprocal Conjunction of the Angels with the Lord is not from them, but seems as if from them. Such a Conjunction also the Lord hath with the Church, and the Church with the Lord, which is called the celestial and spiritual Marriage.

29. All Conjunction in the spiritual World is effected by Inspection; when any one there thinks of another from the Affection of speaking with him, the other immediately becomes present, and one sees the other Face to Face; the same Thing happens when any one thinketh of another from the Affection of Love, but by this Affection Conjunction is produced, whereas by the other Presence only: This is peculiar to the spiritual World; the Reason is, because all there are spiritual, not so in the natural World in which all are material; in the natural World the same takes Place with Men in the Affections and Thoughts of their Spirit; but whereas in the

natural World there are Spaces, but in the spiritual World Spaces are only Appearances, therefore in the latter World that is effected actually, which hath Place in the Thought of any Spirit. This Information is given in Order that it may be known how the Conjunction of the Lord with the Angels is effected, and the apparent reciprocal Conjunction of the Angels with the Lord; for all the Angels turn their Faces to the Lord, and the Lord looketh at them in the Forehead, and the Angels look at the Lord's Eyes, the Reason is, because the Forehead correspondeth to Love and it's Affections, and the Eyes correspond to Wisdom and it's Perceptions: Nevertheless the Angels from themselves do not turn their Faces to the Lord, but the Lord turneth them to himself, and turneth them by Influx into their Life's Love, and by it entereth into their Perceptions and Thoughts, and so converteth them. Such a Circulation of the Love to the Thoughts, and from the Thoughts to the Love from Love, hath Place in all the human Mind; which Circulation or Circle may be called the Circle of Life. On this Subject see some Things also in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM; as that the Angels constantly turn their Faces to the Lord as the Sun, n. 129 to 134. That all the Interiors as well of the Minds as of the Bodies

of Angels, are in like Manner turned to the Lord as a Sun, n. 135 to 139. That every Spirit whatsoever in like Manner turns himself to his ruling Love, n. 140 to 145. That Love joins itself to Wisdom, and causeth Wisdom to be reciprocally joined to it, n. 410 to 412. That the Angels are in the Lord, and the Lord in them: And forasmuch as the Angels are Recipients, that the Lord alone is Heaven, n. 113 to 118.

30. The Lord's Heaven in the natural World is called the Church, and an Angel of this Heaven is a Man of the Church who is conjoined to the Lord, who also, after his Departure out of the World, becometh an Angel of the spiritual Heaven: Hence it is evident, that the same which is said of the angelic Heaven, is to be understood of the human Heaven, which is called the Church. This reciprocal Conjunction with the Lord, which constitutes Heaven in Man, is revealed by the Lord in these Words in John, "*Abide in Me, and I in you; be that abideth in Me, and I in him, the same bringeth forth much Fruit; for without Me ye can do Nothing,*" xv. 4, 5, 7.

31. Hence it may appear, that the Lord is Heaven, not only in common to all in Heaven, but also in particular to each Individual there; for every Angel is a Heaven in it's least Form;
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and from as many Heavens as there are Angels, Heaven in common exists; that this is the Case, may be seen in the Work on HEAVEN AND HELL, n. 51 to 58. Let not then any one cherish this Error, which enters into the first Thoughts of many that the Lord is in Heaven among the Angels, or that he is with them, as a King is in his Kingdom; he is above them as to Sight in the Sun there, but as to their Life of Love and Wisdom he is in them.

32. II. *That Man by Creation is such, that he can be nearer and nearer conjoined to the Lord*, may appear from what is shewn concerning Degrees, in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Third, particularly from the following Articles: That there are three discrete Degrees, or Degrees of Altitude, in Man by Creation, n. 230 to 235. That these three Degrees are in every Man by Birth, and that as they are opened, Man is in the Lord and the Lord in him, n. 236 to 241. And that all Perfections increase and ascend with Degrees, and according to them, n. 199 to 204: From which it is evident, that Man is such by Creation, that by Degrees he can be nearer and nearer conjoined to the Lord. But it is well to be understood, what Degrees are, and that they are of two Kinds, discrete Degrees, or Degrees of Altitude, and continuous Degrees, or Degrees

of Latitude, and what the Difference is between them; also that every Man by Creation, and thence by Birth, hath three discrete Degrees or Degrees of Altitude, and that Man cometh into the first Degree, which is called the natural Degree, when he is born, and that he can increase this Degree in himself by Continuity, till he becometh rational; and that he cometh into the second, which is called the spiritual Degree, if he liveth according to the Laws of spiritual Order, which are Divine Truths; and that he may also come into the third or celestial Degree, if he liveth according to the Laws of celestial Order, which are Divine Goods. These Degrees are opened in Man by the Lord according to his Life in the World actually, but not perceptibly and sensibly till after his Departure out of the World; and as they are opened and afterwards perfected, so Man is nearer and nearer conjoined to the Lord. This Conjunction by nearer Approach may be increased to Eternity, and also is increased in the Angels to Eternity; but still an Angel cannot arrive at the first Degree of the Lord's Love and Wisdom, or attain it, because the Lord is infinite, and an Angel is finite, and there is no Proportion between Infinite and Finite. Forasmuch as no one can understand the State of Man, and the State of his Elevation and Approximation to the Lord,
except

except he knoweth these Degrees, therefore they are particularly treated of in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, from n. 173 to 281; which see.

33. We shall briefly shew how Man can be nearer conjoined to the Lord, and then how that Conjunction appears nearer and nearer. *How Man is nearer and nearer conjoined to the Lord;* this is done not by Science alone, nor by Intelligence alone, yea neither by Wisdom alone, but by a Life conjoined to them: The Life of Man is his Love, and Love is manifold; in general there is a Love of Evil and a Love of Good; the Love of Evil is the Love of Adultery, Revenge, Fraud, Blasphemy, and of depriving others of their Goods; the Love of Evil in thinking and in doing these feels Pleasure and Delight; the Derivations, which are Affections of this Love, are as many as there are Evils to which it hath determined itself; and the Perceptions and Thoughts of this Love, are as many as there are Falses which favour those Evils and confirm them: These Falses make one with the Evils, as the Understanding maketh one with the Will, and they are not separated from each other, because one is of the other. Now forasmuch as the Lord floweth into the Life's Love of every one, and by his Affections into his Perceptions and Thoughts, and not *vice versa*, as was said above, it follows
that

that he cannot conjoin himself nearer, than as the Love of Evil with it's Affections, which are Lusts, is removed; and forasmuch as these reside in the natural Man, and Man, whatsoever he doeth from the natural Man, feeleth as if he acted from himself, therefore Man ought as from himself to remove the Evils of that Love, and then in Proportion as he removeth them, in the same Proportion the Lord approacheth nearer, and joineth himself to him: Any one may see from Reason that Lusts with their Delights obstruct and shut the Door against the Lord, and that they cannot be cast out by the Lord, so long as Man himself keepeth the Door shut, and presseth from without and preventeth it from being opened: That Man himself ought to open it, is evident from the Lord's Words in the Revelation, "*Behold I stand at the Door and knock; if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and be with Me,*" iii. 20. Hence it is evident, that in Proportion as any one shunneth Evils as diabolical, and as Obstacles to the Lord's Entrance, in the same Proportion he is more and more nearly conjoined to the Lord, and he the most nearly, who abominates them as so many black and fiery Devils, for Evil and the Devil are one; and the False of Evil and Satan are one; because as the Influx of the Lord is into the Love of Good and

it's Affections, and by these into the Perceptions and Thoughts, all which derive from the Good, in which a Man is principled, that they are Truths; so the Influx of the Devil, that is, of Hell, is into the Love of Evil and it's Affections, which are Lusts; and by these into the Perceptions and Thoughts, all which derive from the Evil in which a Man is principled, that they are Falses. *How that Conjunction appears nearer and nearer*; in Proportion as Evils are removed in the natural Man by shunning and turning away from them, in the same Proportion Man is nearer conjoined to the Lord: And whereas Love and Wisdom, which are the Lord himself, are not in Space, for Affection which is of Love, and Thought which is of Wisdom, have Nothing in common with Space, therefore the Lord according to Conjunction by Love and Wisdom appeareth nearer; and on the contrary according to the Rejection of Love and Wisdom more remote: Space doth not exist in the spiritual World, but in that World Distances and Presence are Appearances according to Similitudes and Dissimilitudes of Affections, for, as was said, Affections which are of Love, and Thoughts which are of Wisdom, and in themselves spiritual, are not in Space; on which Subject see what is shewn in the Treatise ON THE DIVINE LOVE AND THE DIVINE WISDOM, n. 7 to 10, and n. 69 to 72, and elsewhere.

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The Conjunction of the Lord with Man, in whom Evils are removed, is understood by these Words of the Lord, "*The pure in Heart shall see God,*" Matt. v. 8: And by these, "*He that hath my Commandments, and keepeth them, I will make my Abode with him;*" to have his Commandments is to know them, and to keep his Commandments is to love them, for it is also said there, *he who keepeth my Commandments, he it is who loveth Me.*

34. III. That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion becometh wiser. Forasmuch as there are three Degrees of Life in Man by Creation, and thence by Nativity, of which above, n. 32, there are especially three Degrees of Wisdom in him; these are the Degrees which are opened in Man according to Conjunction; they are opened according to Love, for Love is Conjunction itself: But the Ascent of Love according to Degrees is not perceived except obscurely by Man, whereas the Ascent of Wisdom is clearly perceived in those who know and see what Wisdom is. The Reason why the Degrees of Wisdom are perceived, is, because Love entereth by the Affections into the Perceptions and Thoughts, and these shew themselves in the internal Sight of the Mind, which corresponds to the external Sight of the Body; hence it is that Wisdom appeareth, and not so the Affection of Love which produceth it:

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The Case is the same with all Things which are done actually by Man; it is perceived how the Body operates them, but not how the Soul does; so also it is perceived how a Man meditates, perceives, and thinks, but not how the Soul of these, which is the Affection of Good and Truth, produceth them. But there are three Degrees of Wisdom, the natural, spiritual, and celestial; Man is in the natural Degree of Wisdom while he liveth in the World; this Degree then can be perfected in him to it's Height, and yet he cannot enter into the spiritual Degree, because this Degree is not continued from the natural Degree by Continuity, but is joined to it by Correspondences: Man is in the spiritual Degree of Wisdom after Death, and this Degree also is such, that it can be perfected to it's Height, but yet cannot enter the celestial Degree of Wisdom, because neither is this Degree continued from the spiritual by Continuity, but is joined to it by Correspondences: Hence it may appear, that Wisdom can be elevated in a triplicate Ratio, and that in each Degree it can be perfected in a simple Ratio to it's Height. He who comprehendeth the Elevations and Perfections of these Degrees, can in some Measure perceive that, which is said of Angelic Wisdom, that it is ineffable; this also is so ineffable, that a thousand Ideas of Thought of the Angels from their Wisdom cannot present

more than one Idea of the Thought of Men from their Wisdom; thus 999 Ideas of the Thought of Angels cannot enter, for they are supernatural: That this is the Case, hath been given me often to know by lively Experience. But, as was said before, no one can come into that ineffable Wisdom of the Angels, but by Conjunction with the Lord, and according to it, for the Lord only openeth the spiritual Degree and the celestial Degree, but only in those who are wise from him; and they are wise from the Lord, who cast out the Devil, that is, Evil from themselves.

35. But let not any one believe, that a Person hath Wisdom because he knoweth many Things, and perceiveth them in a certain Light, and can speak them intelligently, unless this be conjoined to Love; for Love by it's Affections produceth it; if it is not conjoined to Love, it is like a Meteor in the Air which vanisheth, and like a falling Star; but Wisdom conjoined to Love is like the permanent Light of the Sun, and like a fixed Star: Man hath the Love of Wisdom, in Proportion as he hath an Aversion to the diabolical Crew, which are the Concupiscences of Evil and the False.

36. Wisdom, which cometh to Perception, is the Perception of Truth from the Affection thereof, especially the Perception of spiritual Truth; for there is civil Truth, moral Truth, and spiritual Truth; they who are in the Perception of
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of spiritual Truth from the Affection thereof, are also in the Perception of moral and civil Truth, for the Affection of spiritual Truth is the Soul of them. I have sometimes discoursed with the Angels concerning Wisdom, who said, that Wisdom is Conjunction with the Lord, because the Lord is Wisdom itself, and that he cometh into that Conjunction who rejecteth Hell from himself, and cometh into it in the same Proportion as he rejecteth Hell: They said that they represented to themselves Wisdom as a magnificent and highly adorned Palace, to which there is an Ascent by twelve Steps; and that no one cometh to the first Step, but from the Lord by Conjunction with him, and that every one ascendeth according to Conjunction, and that as he ascends he perceiveth, that no one is wise from himself, but from the Lord: Also that the Things which he knoweth, (*sapit*,) comparatively with those which he doth not know, are like a few Drops to a great Lake. By the twelve Steps to the Palace of Wisdom, are signified Goodnesses conjoined to Truths and Truths conjoined to Goodnesses.

37. IV. *That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion becometh happier.* The same Things which are said above, n. 32 to 34, of the Degrees of Life and of Wisdom according to Conjunction with the Lord, may also be said of the Degrees of

Felicity; for Felicities or Beatitudes and Delights ascend, as the superior Degrees of the Mind, which are called spiritual and celestial, are opened in Man, and these Degrees after his Life in the World increase to Eternity.

38. No Man, who is in the Delights of the Concupiscences of Evil, can know any Thing of the Delights of the Affections of Good, in which the Angelic Heaven is, for these Delights are altogether opposite to each other in Internals, and thence interiorly in Externals, but in the Surface itself there is but little Difference: For every Love hath it's Delights, even the Love of Evil in those who are in Concupiscences, as the Love of committing Adultery, of revenging, defrauding, stealing, committing Outrages, yea in the most Wicked of blaspheming the holy Things of the Church, and spitting out their Virulence against God; the Source of these Delights is the Love of Dominion from the Love of Self: These Delights are from the Concupiscences which possess the Interiors of the Mind, flow from them into the Body, and there excite Uncleanesses, which titillate the Fibres; thence, from the Delight of the Mind according to it's Concupiscences, ariseth Delight of the Body; of what Kind the unclean Things are, which titillate the Fibres of their Bodies, it is given every one to know after Death, in the spiritual World; they

they are in general cadaverous, excrementitious, stercoraceous, filthy, and urinous Matters, for their Hells abound with such unclean Things; which, that they are Correspondences, see some Passages in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 422 to 424: But these foul Delights, after they enter into Hell, are turned into direful Punishments. These Things are said, that it may be understood what is the Nature of the Felicity of Heaven, of which in what now follows; for every Thing is known from it's Opposite.

39. The Beatitudes, Blessednesses, Delights, and Pleasantnesses, in a Word the Felicities of Heaven, cannot be described in Words, but in Heaven they can be perceived by the Sense; for what is perceived by the Sense alone, cannot be described, because it does not come within the Ideas of Thought, and consequently neither into Words; for the Understanding alone sees, and sees the Things which are of Wisdom or of Truth, but not the Things which are of Love or of Good, wherefore those Felicities are inexpressible, but still they ascend in a similar Degree with Wisdom; the Varieties of them are infinite, and each of these ineffable: I have heard this, and I have perceived it. These Felicities however enter, as Man removeth the Concupiscences of the Love of Evil and the False, as of himself, but
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Still of the Lord, for those Felicities are the Felicities of the Affections of Good and Truth, and these are opposite to the Concupiscences of the Love of Evil and the False: The Felicities of the Affections of Good and Truth begin from the Lord, therefore from the Inmost, and thence diffuse themselves to the Inferiors, even to the Ultimates, and so fill the Angel, and cause him to be as it were all Delight. Such Felicities with infinite Varieties are in every Affection of Good and Truth, especially in the Affection of Wisdom.

40. The Delights of the Concupiscences of Evil, and the Delights of the Affections of Good, cannot be compared, because inwardly in the Delights of the Concupiscences of Evil the Devil is, and inwardly in the Delights of the Affections of Good the Lord is; if they are to be compared, the Delights of the Concupiscences of Evil can only be compared with the lascivious Delights of Frogs in stagnant Waters, as also of Serpents in Stenches; but the Delights of the Affections of Good may be compared to the Delights of the Mind in Gardens and Shrubberies: For similar Things to what affect Frogs and Serpents, also affect those in the Hells who are in the Concupiscences of Evil, and similar Things to what affect the Mind in Gardens and Shrubberies, also affect those in the Heavens who are in the Affections of Good: For, as was said above, corresponding

spontent unclean Things affect the Wicked, and correspondent clean Things affect the Good.

41. Hence it may appear, that in Proportion as any one is more nearly conjoined to the Lord, in the same Proportion he becometh happier; But this Happiness rarely manifests itself in the World; because Man is then in a natural State, and what is Natural doth not communicate with what is Spiritual by Continuity, but by Correspondences, and this Communication is only felt by a certain Quiet and Peace of Mind, which is produced especially after Combats against Evils: But when Man putteth off the natural State, and entereth into the spiritual State, as is the Case after his Departure out of the World, then the Felicity above described successively manifests itself.

42. V. *That Man, in Proportion as he is more nearly conjoined to the Lord, in the same Proportion appeareth to himself more distinctly to be his own, and perceiveth more evidently that he is the Lord's.* In judging from Appearance one would suppose, that by how much the nearer any one is conjoined to the Lord, by so much the less he is his own; there is such an Appearance with all the Wicked, and also with those who believe from Religion that they are not under the Yoke of the Law, and that no one can do Good from himself; for both these Sorts of Persons can see no other-
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wife, than that not to be at Liberty to think and to will Evil, but only Good, is not to be at one's own Disposall; and because they who are conjoined to the Lord neither will, nor can, think and will Evil, from the Appearance in themselves they conclude, that this is to be not their own; when nevertheless it is altogether the contrary.

43. There is infernal Liberty and there is celestial Liberty; to think and will Evil is from infernal Liberty, and so far as civil and moral Laws do not prevent, to speak and do it; but to think and will Good is from celestial Liberty, and so far as Opportunity is given, to speak and do it: Whatsoever Man thinketh, willeth, speaketh, and doeth from Free-Will, this he perceiveth as his own, for all Liberty is derived to Man from his Love; wherefore they who are in the Love of Evil, perceive no otherwise, than that infernal Liberty is real Liberty, but they who are in the Love of Good, perceive that celestial Liberty is real Liberty, consequently that it's Opposite is Servitude to both: Still, however, it cannot be denied by any, but that one or the other is Liberty, for two Liberties in themselves opposite cannot be Liberties; moreover it cannot be denied, that to be led by Good is Liberty, and to be led by Evil is Servitude, for to be led by Good is to be led by the Lord, and to be led by

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Evil

Evil is to be led by the Devil: Now forasmuch as every Thing appeareth to a Man as his own, which he doeth from Free-Will or Liberty, for this is of his Love, and to act from his Love is to act from Liberty, as was said above, it follows, that Conjunction with the Lord causeth Man to appear to himself free, and consequently his own; and in Proportion as his Conjunction is nearer with the Lord, in the same Proportion freer, and consequently more his own. The Reason why he appeareth to himself *more distinctly* to be his own, is, because the Divine Love is such, that what is it's own it willeth to be another's, therefore to be Man's and Angel's; all spiritual Love is such, especially Divine Love: And besides the Lord never forceth any one, because no one Thing, to which any one is forced, appears as his own, and what doth not appear as his own, cannot be made of his Love, and so appropriated to him as his own: Wherefore Man is led by the Lord continually in Freedom, and also is reformed and regenerated in Freedom. But on this Subject more will be said in what follows; Something also may be seen above, n. 4.

44. The Reason however why Man, by how much the more distinctly he appeareth to himself as his own, by so much the more evidently perceiveth that he is the Lord's, is, because in

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Proportion

Proportion as he is more nearly conjoined to the Lord, in the same Proportion he becometh wiser, as was shewn above, n. 34 to 36, and Wisdom teacheth this, and he also perceiveth it: The Angels of the third Heaven, who are the wisest of the Angels, also perceive this, and likewise call it Liberty itself; but to be led by themselves they call Servitude: They declare also the Reason of this, viz. that the Lord doth not flow immediately into the Things which are of their Perception and Thought from Wisdom, but into the Affections of the Love of Good, and through the latter into the former, and that they perceive the Influx in the Affection, whence is derived their Wisdom, and that then all which they think from Wisdom, appeareth as from themselves, therefore as their own; and that by this, reciprocal Conjunction is effected.

45. Forasmuch as the Divine Providence of the Lord hath for it's End an Heaven out of the Human Race, it follows that it hath for it's End the Conjunction of the Human Race with Itself, concerning which, n. 28 to 31: Also that it hath for it's End, that Man may be more and more nearly conjoined to It, of which, n. 32, 33, for thus he is an interior Heaven: As also that it hath for it's End, that Man by that Conjunction may become wiser, of which, n. 34 to 36; and that he may become happier, of which, n. 37 to

41, because Man possesseth Heaven from Wisdom, and according to it; and by it also Felicity: And lastly, that it hath for it's End, that Man may appear to himself more distinctly as his own, and still may perceive more evidently that he is the Lord's, of which, n. 42 to 44. All these Things are of the Divine Providence of the Lord, because all these Things constitute Heaven, which is the End proposed.



That the Divine Providence of the Lord in all which it doeth, hath Respect to what is Infinite and Eternal.

46. **I**T is well known in the Christian World, that God is Infinite and Eternal, for in the Doctrine of the Trinity, which hath it's Name from Athanasius, it is said that God the Father is Infinite, Eternal, and Omnipotent, in like Manner God the Son and God the Holy Ghost, and that nevertheless there are not three Infinites, Eternals, and Omnipotents, but One: From this it follows, that forasmuch as God is

Infinite and Eternal, Nothing else but Infinite and Eternal can be predicated of God. But what Infinite and Eternal is, cannot be comprehended by Finite, and yet it can; it cannot be comprehended, because Finite is not capable of Infinite; and it can be comprehended, because there are given abstract Ideas, by which it can be seen that Things exist, although not what their Quality is; such Ideas are given of Infinite, as that God because he is Infinite, or the Divine because it is Infinite, is Esse itself, that it is Essence and Substance itself, that it is Love itself and Wisdom itself, or that it is Goodness itself and Truth itself, therefore that it is Itself; (*Ipsum*,) yea that it is Man himself or perfect Man; as also if it be said that Infinite is All, thus that Infinite Wisdom is Omniscience, and Infinite Power is Omnipotence. But still these Things fall but obscurely within the Thought, and from being incomprehensible perhaps come to be denied, unless the Things which Thought deriveth from Nature be abstracted from the Idea, especially what it deriveth from those two Things proper to Nature, Space and Time, for these cannot but end or terminate Ideas, and cause abstract Ideas to be, as it were, not any Thing: But if these can be abstracted by Man, as they are by an Angel, then Infinite can be comprehended by the Things above recited; and it can also be comprehended

comprehended that Man is Something, because he was created by an Infinite God who is All; also that Man is a finite Substance, because he was created by an Infinite God, who is Substance itself; as also, that Man is Wisdom, because he was created by an Infinite God, who is Wisdom itself, and so on; for unless the Infinite God were All, Substance itself, and Wisdom itself, Man would not be any Thing, therefore he would either be Nothing, or only an Idea of being, or an ideal Being, according to those Visionaries, who are called Idealists. From what is shewn in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, it is evident, That the Divine Essence is Love and Wisdom, n. 28 to 39. That the Divine Love and the Divine Wisdom is Substance itself and Form itself; and that it is Self-subsisting and Sole-subsisting, n. 40 to 46. And that God created the Universe and all Things therein from Himself, and not from Nothing, n. 282 to 284; thence it follows, that every created Thing, and especially Man, and in him Love and Wisdom, are Something, and not only an Idea of Being [*Idea quod sint*]; for if God was not Infinite, there would be no Finite; also if Infinite was not All, there would not be any Thing; and if God had not created all Things out of Himself, there would be Nothing: In a Word, WE ARE BECAUSE GOD IS.

47. Now forasmuch as the Divine Providence is the Subject here treated of, and it is intended in this Article to shew how it hath Respect to what is Infinite and Eternal in whatever it doeth, and this cannot be set forth distinctly, except in a certain Order; therefore that Order shall be as follows: I. That what is Infinite in itself and Eternal in itself is the same with what is Divine. II. That what is Infinite and Eternal in itself cannot but have Respect to what is Infinite from itself in Finites. III. That the Divine Providence in all that it doeth, hath Respect to what is Infinite and Eternal from itself, especially in saving the Human Race. IV. That an Image of what is Infinite and Eternal exists in the Angelic Heaven from the Human Race saved. V. That to have Respect to what is Infinite and Eternal in forming the Angelic Heaven, that it may be before the Lord as one Man, who is his Image, is the Intimum (inmost End or Purpose) of the Divine Providence.

48. I. *That what is Infinite in itself and Eternal in itself, is the same with what is Divine*, may appear from what is shewn in many Places in the Treatise ON THE DIVINE LOVE AND THE DIVINE WISDOM. That what is Infinite in itself and Eternal in itself is Divine, is grounded in the Idea of the Angels, the Angels meaning

by Infinite no other than the Divine Esse, and by Eternal the Divine Existence. But that what is Infinite in itself, and Eternal in itself, is Divine, can be seen, and cannot be seen by Men; it can be seen by those who think of Infinite not from Space, and of Eternal not from Time; but it cannot be seen by those who think of Infinite and Eternal from Space and Time; therefore it can be seen by those, who think more elevatedly, that is, more interiorly in the Rational [Mind], but it cannot be seen by those whose Thought is lower, that is, more exterior. They, by whom it can be seen, think that Infinity of Space cannot exist, therefore neither Infinity of Time, which is the Eternal from whom all Things are, because Infinite is without a first and last End, or without Bounds: They think also, that neither can there exist Infinite from itself, because from itself supposeth a Bound and Beginning, or a Prior from which it is derived; consequently, that it is a vain Thing to say Infinite and Eternal from itself, because that would be like saying Esse from itself, which is contradictory, for Infinite from itself would be Infinite from Infinite, and Esse from itself would be Esse from Esse, and that Infinite and Esse would either be the same with Infinite, or it would be Finite. From these and such like Considerations, which can be seen interiorly in the

the Rational [Mind], it is evident that there existeth Infinite in itself, and Eternal in itself, and that both are the Divine, from which all Things are.

49. I know that many will say with themselves, how can any one comprehend interiorly in his Rational [Mind] any Thing without Space and without Time, and that this not only is, but also that it is All, and that it is the very Thing, from which all Things are derived; but think interiorly, whether Love or any Affection thereof, or Wisdom or any Perception thereof, yea whether Thought is in Space and in Time, and you will find that they are not; and whereas the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived in Space and in Time, therefore neither can Infinite: That this may be more clearly perceived, consider whether Thought is in Time and Space; suppose a Progression of it of ten or twelve Hours, may not this Space of Time appear as of one or two Hours, and may it not also appear as of one or two Days, inasmuch as it appears according to the State of the Affection from which the Thought is derived; if it is an Affection of Joy, in which Time is not thought of, the Thought of ten or twelve Hours is scarcely of one or two; but the reverse happens if the Affection is of Grief, in which

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Time

Time is attended to; thence it is evident, that Time is only an Appearance according to the State of Affection from which Thought is derived; it is the same with the Distance of Space in Thought, whether in walking, or in going a Journey.

50. Forasmuch as Angels and Spirits are Affections which are of Love, and Thoughts thence derived, therefore neither are they in Space and Time, but only in the Appearance thereof; the Appearance of Space and Time is to them according to the States of the Affections and thence of the Thoughts: Wherefore when any one thinks of another from Affection, intently desiring to see him, or speak with him, the other actually presents himself. Hence it is, that there are present with every Man Spirits, who are in a similar Affection with him, evil Spirits with him who is in the Affection of similar Evil, and good Spirits with him who is in the Affection of similar Good; and they are as present as any one is with Company shut up in the same Room: Space and Time contribute Nothing to Presence, by Reason that Affection and it's consequent Thought are not in Space and Time, and Spirits and Angels are Affections, and Thoughts derived from them. That this is the Case, hath been given me to know from lively Experience of several Years; and also from this Circumstance, that I have con-

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versed with many after Death, as well with those in Europe and it's various Kingdoms, as with those in Asia and Africa, and their various Kingdoms, and they were all near me; whereas if they had been in Space and Time, a Journey must have intervened, and Time for that Journey. Yea, every Man knoweth this to be so from Somewhat inherent in himself or in his Mind, as was proved to me by this Consideration, that no one thought of any Distance of Space, when I related that I had conversed with any one who died in Asia, Africa, or Europe, as for Example, with Calvin, Luther, Melancthon, or with any King, Governor, or Priest in a remote Country, and it did not even enter into their Thought to ask, How could he converse with those who lived there, and how could they come to him and be present, when nevertheless Lands and Seas intervene? From this Consideration also it was evident to me, that no one thinks from Space and Time, when he thinks of those who are in the spiritual World. That nevertheless they have an Appearance of Space and Time, may be seen in the Work on HEAVEN AND HELL, n. 162 to 169, 191 to 199.

51. From these Considerations then it may appear, that Infinite and Eternal, consequently the Lord, is to be thought of without Space and Time, and that he can so be thought of, also that he is so thought of by those who think interiorly

teriorly in the Rational [Mind], and that then Infinite and Eternal is the same with the Divine; Thus do Angels and Spirits think: By Virtue of Thought abstracted from Time and Space is comprehended the Divine Omnipresence and the Divine Omnipotence, also the Divine from Eternity, and not at all by Thought, in which an Idea from Space and Time is inherent. Hence it is evident, that God from Eternity can be thought of, but never Nature from Eternity; consequently that the Creation of the Universe by God can be thought of, and not any Thing at all of Creation from Nature, for Space and Time are proper to Nature, but the Divine is without them. That the Divine is without Space and Time, may be seen in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 7 to 10, 69 to 72, 73 to 76, and elsewhere.

52. II. *That what is Infinite and Eternal in itself, cannot but have Respect to what is Infinite and Eternal from itself in Finites.* By Infinite and Eternal in itself is meant the Divine itself, as was shewn in the preceding Article; by Finites are meant all Things created from the Divine, and especially Men, Spirits, and Angels; and to have Respect to Infinite and Eternal from itself, is to respect the Divine, that is Himself in them, as a Man respecteth or beholdeth his Image in a Glass: That this is the Case, is shewn abundantly in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, especially

especially where it is demonstrated, that in the created Universe there is an Image of Man, and that it is an Image of what is Infinite and Eternal, n. 317, 318, therefore an Image of God the Creator, that is, of the Lord from Eternity. But it is to be understood, that the Divine in itself is in the Lord, but the Divine from itself is the Divine from the Lord in Things created.

53. But for the better Understanding of this, it may be expedient to illustrate it: The Divine cannot respect or regard any Thing but what is Divine, and it cannot regard or see what is Divine any where else but in Things created from Itself; that this is the Case, is evident from this Consideration, that no one can respect another but from his own in himself; he who loveth another, respecteth him from his own Love in himself; he who is wise, respecteth another from his own Wisdom in himself; he may see indeed that the other either loveth him, or doth not love him, also that either he is wise or is not wise, but this he seeth from Love and from Wisdom in himself, wherefore he so far conjoineth himself to him as the other loveth himself as he loveth him, or so far as the other is wise like himself, for so they act as one. It is the same with the Divine in itself, for the Divine in itself cannot respect or see itself from another, as from a Man, Spirit, or Angel; for they have Nothing of the all-creating Divine in itself, and to see the Divine from another, in
which

which there is Nothing of the Divine, would be to see the Divine from no Divine, which is not possible: Hence it is, that the Lord is so conjoined to Man, Spirit, and Angel, that all, which hath Relation to the Divine, is not from them but from the Lord: For it is a known Thing, that all the Good and all the True which any one hath, is not from himself but from the Lord; yea that not any one can even name the Lord, or pronounce his Names Jesus and Christ, but from Him. Hence then it follows, that Infinite and Eternal, which is the same with the Divine, respecteth all Things infinitely in Finites, and that it conjoineth itself to them according to the Degree of the Reception of Wisdom and Love in them. In a Word, the Lord cannot have his Mansion and dwell in Man and Angel, but in his own, and not in their Proprium, for that is Evil, and if it were Good, still it is Finite, which in itself and from itself is not capable of Infinite. From these Considerations it is evident, that it can never be, that Finite can see Infinite, but that it can be that Infinite can see Infinite from itself in Finites.

54. It appears as if Infinite could not be conjoined to Finite, because there is no Proportion between Infinite and Finite, and because Finite is not capable of Infinite, but nevertheless Conjunction is given, as well because Infinite out of itself created all Things, according to what is shewn

shewn in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 282 to 284, as because Infinite cannot respect any Thing else in Finites but Infinite from itself, and that this can appear with Finites as in them; thus there is given a Ratio between Finite and Infinite, not from Finite, but from Infinite in Finite; and also thus Finite is capable of Infinite; not Finite in itself, but as in itself, originating in Infinite from itself in it. But of this more in what now follows.

55. III, *That the Divine Providence in all that it doeth, hath Respect to what is Infinite and Eternal from itself, especially in saving the Human Race.* Infinite and Eternal in itself is the Divine itself, or the Lord in himself; but Infinite and Eternal from itself, is the proceeding Divine, or the Lord in others created out of himself, therefore in Men and in Angels, and this Divine is the same with the Divine Providence; for the Lord by the Divine from himself provideth, that all Things may be contained in the Order, in which, and for which, they were created; and forasmuch as the proceeding Divine operates this, it follows that all that is the Divine Providence,

56. *That the Divine Providence hath Respect in all that it doeth to what is Infinite and Eternal from itself, may appear from this Consideration, that every created Thing from the First, which is Infinite and Eternal, proceedeth to Ultimates,*
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and from Ultimates to the First from whom it proceeded, as was shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, in the Part where the Creation of the Universe is treated of; and forasmuch as in all it's Progression, the First, from whom it is derived, exists intimately, it follows that the proceeding Divine or the Divine Providence in all that it doeth respecteth some Image of what is Infinite and Eternal; this it respecteth in all Things, ~~but~~ in some to the Evidence of Perception, but in others not; it presenteth that Image to the Evidence of Perception in the Variety of all Things, and in the Fructification and Multiplication of all Things. *An Image of what is Infinite and Eternal in the Variety of all Things* appears in this, that there doth not exist any one Thing the same with another, neither can exist to Eternity: This is manifest to the Eye in the Faces of Men from the first Creation, therefore also from their Minds, of which their Faces are the Types, and also from their Affections, Perceptions, and Thoughts, for of these the Mind consists. Hence it is, that there do not exist in the universal Heaven two Angels or two Spirits the same, yea neither can there exist to Eternity: The like is true in Regard to every Object of Sight in both Worlds, as well the natural as the spiritual: Hence it may appear, that the Variety is Infinite and Eternal.

*An Image of what is Infinite and Eternal in the Fructification and Multiplication of all Things, is evident from the Faculty inherent in Seeds in the vegetable Kingdom, and in Prolification in the animal Kingdom, and especially from the Spawn of Fishes, that if they were to fructify and multiply according to their Faculty, in an Age they would fill the Spaces of the whole World, yea of the Universe; from which Consideration it is evident, that in that Faculty there lieth concealed an Effort to propagate itself *ad Infinitum*: And forasmuch as Fructifications and Multiplications have not failed from the Beginning of Creation, neither will fail to Eternity, it follows that in that Faculty there is also an Effort to propagate itself to Eternity.*

57. It is the same in Men as to their Affections which are of Love, and their Perceptions which are of Wisdom; the Variety of both these is Infinite and Eternal; in like Manner their Fructifications and Multiplications, which are spiritual: No Man possesseth Affection and Perception so like another, as to be the same, neither is it possible to Eternity; Moreover Affections can be fructified and Perceptions multiplied without End; that Sciences can never be exhausted, is well known. This Faculty of Fructification and Multiplication without End, or to Infinity and Eternity, exists in Things natural with Men, in Things spiritual

tual with spiritual Angels, and in Things celestial with celestial Angels. Affections, Perceptions, and Knowledges, are such not only in general, but also every, even the least Thing constituent thereof, in particular. They are such, because they exist from what is Infinite and Eternal in itself by what is Infinite and Eternal from itself. But forasmuch as Finite hath not any Thing of the Divine in itself, therefore there is not any Thing Divine, yea not the least, in Man or Angel as his own, for Man ^{or} ~~and~~ Angel is finite, and only a Receptacle, in itself dead; his living [Faculty] is from the proceeding Divine joined to him by Contiguity, which appeareth to him as his own. That this is the Case, will be seen in what follows.

58. The Ground and Reason why the Divine Providence respecteth what is Infinite and Eternal from itself, especially in saving the Human Race, is, because the End of the Divine Providence is to form a Heaven out of the Human Race, as was shewn above, n. 37 to 45; and whereas this is the End, it follows, that it is the Reformation and Regeneration of Man, therefore his Salvation, which the Divine Providence especially regardeth, inasmuch as Heaven exists from those who are saved or regenerate. And whereas to regenerate Man is to unite Good and Truth in him, or Love and Wisdom, as they are united in the Divine which
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proceedeth from the Lord, therefore the Divine Providence especially regardeth this in saving the Human Race; the Image of what is Infinite and Eternal is no where else in Man but in the Marriage of Good and Truth. That the proceeding Divine effecteth this in the Human Race, is known from those, who being filled with the proceeding Divine, which is called the Holy Ghost, have prophesied, of whom Mention is made in the Word; and from those, who being illuminated see Divine Truths in the Light of Heaven; especially in the Angels, who sensibly perceive the Presence, Influx, and Conjunction thereof; but they perceive also, that this Conjunction is no other than what may be called Adjunction.

59. It hath not heretofore been known that the Divine Providence, in all it's Progression with Man, hath Respect to, or regardeth his eternal State; for it cannot regard any Thing else, because the Divine is Infinite and Eternal, and Infinite and Eternal, or the Divine, is not in Time, and consequently all Things future are present to it; and forasmuch as the Divine is such, it follows, that in all and every Thing which it effecteth, there is Eternal. But they who think from Time and Space, with Difficulty perceive this, not only because they love temporal Things, but also because they think from what is present in the World, and not from what

is present in Heaven, this latter being as absent from them as the End of the Earth: But they who are in the Divine, think also from what is Eternal when they think from the present, because they think from the Lord, saying with themselves, What is that which is not Eternal? is not Temporal comparatively as Nothing, and doth it not also become Nothing when it is ended? Not so Eternal, which alone Is, because it's Being hath no End; to think thus, is to think at the same Time from what is Eternal while thinking from the present; and when Man so thinketh, and at the same Time so liveth, then the proceeding Divine in him, or the Divine Providence, in all it's Progression respecteth the State of his eternal Life in Heaven, and leadeth him to it. That the Divine in every Man, as well evil as good, regardeth what is eternal, will be seen in what follows.

60. IV. *That an Image of what is Infinite and Eternal is extant in the Angelic Heaven.* Among the Things which are necessary to be known, the Angelic Heaven is also one, for every one, who hath any Religion, thinketh of Heaven, and wisheth to go thither; but Heaven is not given to any but those, who know the Way to it, and walk therein; this Way may also in some Measure be known from a Knowledge of the Nature and Quality of those who constitute Heaven, and that no one becometh an Angel, or

goeth to Heaven, but he who carrieth the Angelic [Principle] with him out of the World, in which Angelic Principle there is a Knowledge of the Way derived from walking in it, and a Walking in the Way through a Knowledge of it. In the spiritual World also there are actually Ways, which tend to every Society of Heaven, and to every Society of Hell; and every one seeth his Way as from himself; the Ground and Reason why he seeth is, because there are Ways there for every Love, and the Love openeth them, and leadeth to it's Associates; no one seeth any other Ways than those of his own Love: From this Consideration it is evident, that Angels are no other than celestial Loves, for otherwise they would not have seen the Ways tending to Heaven. But this may appear more clearly from a Description of Heaven.

61. Every Spirit of Man is Affection and Thought thence derived, and forasmuch as every Affection is of Love, and Thought is of the Understanding, every Spirit is his own Love and his own Understanding; which is the Reason that when a Man thinketh only from his Spirit, as is the Case when he meditates at Home with himself, he thinketh from the Affection which is of his Love; hence it may appear, that Man, when he becometh a Spirit, as is the Case after Death, is the Affection of his Love, and no other Thought but what is of his Affection; he is an evil Affec-
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tion, which is Cupidity, if he hath been principled in the Love of Evil, and a good Affection, if he hath been principled in the Love of Good; and every one hath a good Affection as he hath shunned Evils as Sins, and every one hath an evil Affection, as he hath not so shunned Evils. Now forasmuch as all Spirits and Angels are Affections, it is evident that the universal Angelic Heaven is Nothing but the Love of all the Affections of Good, and thence the Wisdom of all the Perceptions of Truth; and forasmuch as all Good and Truth is from the Lord, and the Lord is Love itself and Wisdom itself, it follows, that the Angelic Heaven is the Image of Him; and forasmuch as the Divine Love and the Divine Wisdom in it's Form is a Man, it also follows, that the Angelic Heaven cannot be otherwise than in such a Form: But more will be said of this in the following Article.

62. The Ground and Reason why the Angelic Heaven is an Image of what is Infinite and Eternal, is, because it is an Image of the Lord, and the Lord is Infinite and Eternal. The Image of his Infinity and Eternity appears in this, that there are Myriads of Myriads of Angels, of which Heaven consists, and that they constitute as many Societies as there are general Affections of celestial Love, and that each Angel in every Society is distinctly his own Affection; and that from so many Affections in general and in particular

cular the Form of Heaven exists, which is as one before the Lord, just as a Man is one; and that this Form is perfected to Eternity according to Plurality, for in Proportion as more enter the Form of the Divine Love, which is the Form of Forms, in the same Proportion the Union is more perfect. From these Considerations it manifestly appears, that an Image of what is Infinite and Eternal is extant in the Angelic Heaven.

63. From the Knowledge of Heaven given by this short Description, it is evident, that the Affection, which is of the Love of Good, constitutes Heaven in Man: But who knoweth this at this Day? Yea, who knoweth what the Affection of the Love of Good is, also that the Affections of the Love of Good are innumerable, yea, infinite? For, as hath been observed, every Angel is distinctly his own Affection, and the Form of Heaven is the Form of all the Affections of the Divine Love there. No other can unite all these Affections into this Form, but He who is Love itself and at the same Time Wisdom itself, and at once Infinite and Eternal; for Infinite and Eternal is in all of the Form, Infinite in it's Conjunction, and Eternal in it's Perpetuity; if Infinite and Eternal were taken away from it, it would fall in Pieces in a Moment: Who else can unite Affections into Form, yea, who else can unite one Constituent thereof, for one Con-

stituent thereof cannot be united but from the universal Idea of all, and the universal Idea of all from the particular Idea of each: There are Myriads of Myriads who compose that Form, and there are Myriads who enter it every Year, and will do so to Eternity: All Infants enter it, and as many Adults as there are Affections of the Love of Good. From these Considerations again may be seen an Image of what is Infinite and Eternal in the Angelic Heaven.

64. V. *That to respect what is Infinite and Eternal in forming the Angelic Heaven, that it may be before the Lord as one Man, which is his Image, is the Intimum [inmost End or Purpose] of the Divine Providence.* That the universal Heaven is as one Man before the Lord, and in like Manner every Society in Heaven, and that hence it is, that every Angel is in a perfect human Form, and that this is the Case, because God the Creator, who is the Lord from Eternity, is a Man, may be seen in the Work on HEAVEN AND HELL, n. 59 to 86. Also that hence there is a Correspondence of all Things of Heaven with all Things of Man, n. 87 to 102. That the universal Heaven is as one Man, hath not been seen by me, because the universal Heaven cannot be seen by any but the Lord only; but that an entire Society of Heaven, greater or lesser, appeareth as one Man, hath sometimes been seen, and then it was told me, that the greatest Society, which is
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Heaven in it's whole Complex, appeareth in like Manner, but before the Lord; and that this is the Reason why every Angel is in all the Particulars of his Form a Man.

65. Forasmuch as the universal Heaven in the Sight of the Lord is as one Man, therefore Heaven is distinguished into as many common Societies as there are Organs, Viscera, and Members in Man; and each common Society into as many less common or particular Societies, as there are larger Parts in each Viscus or Organ: From which Consideration it is evident what Heaven is. Now forasmuch as the Lord is perfect Man, and Heaven is the Image of Him, therefore to be in Heaven, is called being in the Lord; that the Lord is perfect Man, may be seen in the Treatise on the DIVINE LOVE AND THE DIVINE WISDOM, n. 11 to 13, n. 285 to 289.

66. From these Considerations this Arcanum, which may be called Angelic, may in some Measure be seen, that every Affection of Good, and at the same Time of Truth, in it's Form is Man; for whatsoever proceedeth from the Lord, deriveth from his Divine Love that it is an Affection of Good, and from his Divine Wisdom that it is an Affection of Truth. The Affection of Truth, which proceedeth from the Lord, appears as Perception, and thence Thought of Truth in Angel and Man, by Reason that Perception and Thought are

are attended to, and the Affection from which they proceed but little, which nevertheless proceeds from the Lord with the Affection of Truth as one.

67. Now forasmuch as Man by Creation is a Heaven in it's least Form, and thence an Image of the Lord; and forasmuch as Heaven consists of as many Affections, as there are Angels, and every Affection in it's Form is a Man, it follows, that it is a Continuum (continual Operation or Endeavour) of the Divine Providence, that Man may be made a Heaven in Form, and thence an Image of the Lord; and forasmuch as this is done by the Affection of Good and Truth, it is a Continuum of the Divine Providence that Man should be made that Affection: This therefore is the Continuum of the Divine Providence; but it's Intimum (inmost End or Purpose) is, that Man should be in this or that Society in Heaven, or in this or that Part in the Divine celestial Man, for so he is in the Lord. But this is effected with those, whom the Lord can lead to Heaven; and whereas the Lord foreseeth this, he also continually provideth that Man should be made such; for so every one, who suffereth himself to be led to Heaven, is prepared for his Place in Heaven.

68. Heaven, as was said above, is divided into as many Societies, as there are Organs, Viscera, and Members in Man, and in these, no one Part can be in any other Place than it's own:

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Since therefore Angels are such Parts in the Divine celestial Man, and no others are made Angels but such as had been Men in the World, it follows, that the Man who suffers himself to be led to Heaven, is continually prepared by the Lord for his Place, which is done by such an Affection of Good and Truth as corresponds thereto: Into this Place also every Man Angel, after his Departure out of the World, is enrolled. This is the *Intimum* of the Divine Providence concerning Heaven.

69. But the Man who doth not suffer himself to be led to, and enrolled in Heaven, is prepared for his Place in Hell; for Man from himself continually tends to the lowest Hell, but is continually with-held by the Lord; and he, who cannot be with-held, is prepared for a certain Place there, in which he is also enrolled immediately after his Departure out of the World; and this Place there is opposite to a certain Place in Heaven, for Hell is in Opposition to Heaven; wherefore as a Man Angel, according to the Affection of Good and Truth, hath his Place assigned him in Heaven, so a Man Devil, according to the Affection of Evil and the False, hath his Place assigned him in Hell; for two Opposites, disposed in a similar Situation against each other, are contained in Connection. This is the *Intimum* of the Divine Providence concerning Hell.

That

That there are Laws of the Divine Providence, which are unknown to Men.

70. **T**HAT there is a Divine Providence, is known, but what the Nature of it is, is not known. The Ground and Reason why it is not known what the Nature of the Divine Providence is, is because it's Laws are secret, hitherto hid in Wisdom among the Angels, but now to be revealed, in Order that that may be ascribed to the Lord which is His, and not to any Man that which is not his: For most People in the World attribute all Things to themselves, and to their own Prudence, and what they cannot so attribute, they call Accidents and Contingencies, not knowing that human Prudence is Nothing, and that Accidents and Contingencies are vain Words. It is said that the Laws of the Divine Providence are Arcana, hitherto hid in Wisdom among the Angels; the Reason is, because in the Christian World the Understanding in Things Divine is closed by Religion, and hence it is become so dull and restive in such Things, that Man could not, because he would not, or would not because he could not, understand any Thing else of the Divine Providence than barely that it exists, and reason whether it doth exist or not, as

likewise whether it is only universal, or particular also; the Understanding closed up by Religion in Things Divine could proceed no further. But forasmuch as it is acknowledged in the Church, that Man cannot from himself do Good which in itself is really Good, neither can from himself think Truth which in itself is really True, and these are one with the Divine Providence, so that a Belief in one depends upon a Belief in the other, therefore lest one should be affirmed and the other denied, and so both fall to the Ground, it is fully to be revealed, what the Divine Providence is: This however cannot be revealed, unless the Laws are disclosed, by which the Lord provides and governs what relates to the Will and Understanding of Man; for these Laws enable Man to know the Nature and Quality of Providence, and who so knoweth the Nature and Quality of Providence, he and no other can acknowledge it, for in such Case he seeth it: This is the Reason, why the Laws of the Divine Providence, hitherto hid in Wisdom among the Angels, are now revealed.

That

That it is a Law of the Divine Providence, that Man should act from Liberty according to Reason.

71. **T**HAT Man hath the Liberty of thinking and willing as he pleaseth, but not the Liberty of speaking whatsoever he thinketh, nor the Liberty of doing whatsoever he willeth, is well known: Wherefore the Liberty, which is here understood, is spiritual Liberty, and not natural Liberty, except when they make one; for to think and to will is spiritual, but to speak and to act is natural: They are distinguished also manifestly in Man; for Man can think what he doth not speak, and will what he doth not act; from which Consideration it is evident, that what is spiritual and what is natural in Man are discriminated, wherefore Man cannot pass from one to the other, but by Determination; which Determination may be compared to a Door, which is first to be shut and opened; but this Door stands as it were open in those who think and will from Reason according to the civil Laws of the Kingdom and the moral Laws of Society, for these speak what they think, and do what they will; but this Door stands as it were shut in those who think and will contrary to those Laws: He who

who attendeth to his Wills and consequent Acts, will perceive that such a Determination intercedeth, and sometimes several Times in one Discourse, and in one Action. This is premised, in Order that it may be known, that by acting from Liberty according to Reason, is meant to think and will freely, and thence to speak and do freely, what is according to Reason.

72. But forasmuch as there are few who know, that this Law can be a Law of the Divine Providence, especially for this Reason, because hereby Man hath also the Liberty of thinking what is Evil and False, and yet the Divine Providence continually leadeth Man to think and will what is Good and True, therefore for the clearer Perception how this is, we shall proceed distinctly, and according to the following Order: I. That Man hath Reason and Free-Will, or Rationality and Liberty; and that these two Faculties are from the Lord in Man. II. That whatsoever a Man doeth from Liberty, whether it be of Reason or not of Reason, provided it be according to his Reason, appeareth to him as his own. III. That whatsoever Man doeth from Liberty, according to his Thought, is appropriated to him as his own, and remaineth. IV. That Man by these two Faculties is reformed and regenerated of the Lord; and that without them he cannot be reformed and regenerated. V. That Man by Means of these two Faculties can be so

far reformed and regenerated, as he can by them be led to acknowledge, that all the Good and Truth which he thinketh and doeth, is from the Lord, and not from himself. VI. That the Conjunction of the Lord with Man, and the reciprocal Conjunction of Man with the Lord, is effected by these two Faculties. VII. That the Lord preserveth these two Faculties in Man inviolable, and as it were sacred in every Progression of his Divine Providence. VIII. That therefore it is of the Divine Providence, that Man should act from Liberty according to Reason.

73. I. *That Man hath Reason and Free-Will, or Rationality and Liberty; and that these two Faculties are from the Lord in Man.* That Man hath the Faculty of understanding, which is Rationality, and the Faculty of thinking, willing, speaking, and doing that which he understands, which is Liberty; and that these two Faculties are from the Lord in Man, was discussed in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 264 to 270, 425; and also above. But forasmuch as several Doubts may occur respecting both these Faculties, when they are thought of, I am desirous in this preliminary Part to add a few Observations concerning the Liberty of acting according to Reason in Man. It is however to be noted first, that all Liberty is of Love, insomuch that Love
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and Liberty are one ; and whereas Love is the Life of Man, Liberty also is of his Life ; for every Delight which a Man hath, is from his Love, no Delight being given from any other Source, and to act from the Delight of Love is to act from Liberty, for Delight leadeth a Man as a River doth that which is carried away by it's Stream. Now forasmuch as there are several Kinds of Love, some concordant, and some discordant, it follows, that in like Manner there are several Kinds of Liberty : They may however in general be reduced to three Kinds, Natural, Rational, and Spiritual. NATURAL LIBERTY every Man hath by Virtue of the hereditary Principle received at his Birth ; under the Influence of this Principle Man loveth Nothing else but himself and the World ; his first Life is Nothing else ; and forasmuch as all Evils exist from these two Loves, and thence Evils also become Objects of Love, it follows, that to think and will Evils is his natural Liberty ; and that when he hath confirmed them in himself by Reasonings, he doeth them from Liberty according to his Reason : When Man thus acteth, it is by Virtue of his Faculty which is called Liberty ; and when he thus confirmeth Evils, it is by Virtue of his Faculty which is called Rationality. As for Example ; it is by Virtue of the Love to which Man is born, that he willeth to commit Adultery, Frauds,

Frauds, Blasphemies, Revenges; and when he confirmeth these Evils in himself, and thereby maketh them lawful, then from the Delight of the Love of them he thinketh and willet them freely as it were according to Reason, and so far as civil Laws do not restrain, speaketh and doeth them: It is from the Divine Providence of the Lord, that Man is allowed so to do, because he hath Free-Will or Liberty. Man is in this Liberty by Nature, because he is so by Birth; and they are in this Liberty who have confirmed it in themselves by Reasonings from the Delight of the Love of Self and of the World. RATIONAL LIBERTY is grounded in the Love of Fame for the Sake of Honour or Interest; the Delight of this Love is to appear in external Form as a moral Man; and forasmuch as he loveth this Reputation, he doth not defraud, nor commit Adultery, nor indulge in a Spirit of Revenge or Blasphemy; and whereas he confirms himself by his Reason in abstaining from such Crimes, he also from Liberty according to his Reason acteth sincerely, justly, chastely, and friendly; yea he can from Reason speak well in Favour of such Virtues: But if his Rational [Faculty] is only natural, and not at the same Time spiritual, this Liberty is only external Liberty, and not internal Liberty, for nevertheless interiorly he doth not love those Virtues, but only exteriorly for the Sake of

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Reputation, as was said; wherefore the good Actions which he doeth are in themselves not good: He can also say, that they ought to be done for the Sake of the public Good, but this he doth not say from any Love of the public Good, but from the Love of his own Honour or Interest; therefore his Liberty deriveth Nothing from the Love of the public Good, neither doth his Reason, for this assenteth to his Love: Wherefore this rational Liberty is interior natural Liberty. This Liberty also, from the Divine Providence of the Lord, is left to every one. SPIRITUAL LIBERTY is grounded in the Love of eternal Life; into this Love and it's Delight none cometh, but he who thinks that Evils are Sins, and therefore doth not will them, and at the same Time hath Respect to the Lord: As soon as Man doeth this, he is in that Liberty; for no one hath Power not to will Evils because they are Sins, and therefore not to do them, except it be from interior or superior Liberty, which is from his interior or superior Love. This Liberty doth not appear in the Beginning as Liberty, but still it is so, and afterwards it appeareth to be so, and then Man acteth from real Liberty according to real Reason, by thinking, willing, speaking, and doing what is good and true. This Liberty increaseth, as natural Liberty decreaseth and becometh a Servant, and it joineth itself with rational Liberty, and purifieth

fieth it. Every one may come into this Liberty, if ~~he~~ he willeth to think that there is such a Thing as eternal Life, and that the Delight and Blessedness of Life in Time for a Time, is only as a transient Shadow, compared with the Delight and Blessedness of Life in Eternity to Eternity; and this a Man may think if he will, because he hath Rationality and Liberty, and because the Lord, from whom these two Faculties are derived, continually giveth him Power.

74. II. *That whatsoever a Man doeth from Liberty, whether it be of Reason or not of Reason, provided it be according to his Reason, appeareth to him as his own.* What Rationality is, and what Liberty, which are proper to Man, cannot be known more clearly, than by a Comparison of Men with Beasts, for the latter have not any Rationality or Faculty of understanding, nor any Liberty or Faculty of willing freely, and thence they have no Understanding and Will, but instead of Understanding they have Science, and instead of Will Affection, both natural: And whereas they have not these two Faculties, therefore neither have they Thought, but instead of Thought internal Sight, which maketh one with their external Sight by Correspondence. Every Affection hath it's Companion as a Consort; the Affection of natural Love hath Science, the Affection of spiritual Love Intelligence, and the Affection of celestial Love Wisdom: For

Affection without it's Companion, or as it were connubial Partner, is not any Thing, for it is like an Esse (Being) without Existence, or like a Substance without a Form, of which not any Thing can be predicated; hence it is, that in every created Thing there is Something, which may be referred to the Marriage of Good and Truth, as hath been abundantly shewn above; in Beasts there is a Marriage of Affection and Science, the Affection herein being that of natural Good, and the Science that of natural Truth. Now forasmuch as Affection and Science in Beasts act entirely as one, and their Affection cannot be elevated above their Science, neither can their Science be elevated above their Affection, and if they are elevated, they are elevated both together, and forasmuch as they have not any spiritual Mind, to which, or into the Light and Heat of which they can be elevated, therefore they have not the Faculty of understanding or Rationality, nor the Faculty of willing freely, or Liberty, but only mere natural Affection with it's Science; the natural Affection, which they have, is the Affection of feeding themselves, providing an Habitation, propagating their Kind, shunning and flying from Harm, with all Science or Knowledge requisite thereto; and forasmuch as their State of Life is such, they cannot think within themselves, I will do this, and will not do that, nor can they think, I know
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or do not know such a Thing, still less, I understand such a Thing, or I love such a Thing, but they are carried away of their particular Affection by Science, without Rationality and Liberty. The Cause or Ground of their being so carried away is not from the natural, but from the spiritual World; for there doth not exist any Thing in the natural World unconnected with the spiritual World; every Cause producing an Effect is from thence: Something on this Subject may be seen also below, n. 96.

75. It is otherwise with Man, who hath not only the Affection of natural Love, but also the Affection of spiritual Love, and the Affection of celestial Love; for the Human Mind is of three Degrees, as was shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Third: Wherefore Man can be elevated from natural Science into spiritual Intelligence, and from thence into celestial Wisdom, and from these two, Intelligence and Wisdom, can look up to the Lord, and so be joined unto him, whereby he liveth to Eternity; but this Elevation as to Affection would not be possible, if he had not the Faculty of elevating his Understanding from a Principle of Rationality, and willing to do so from a Principle of Liberty. Man by these two Faculties can think within himself of the Things which he perceiveth with his bodily Senses without himself, and
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can also think superiorly (or in a superior Sphere) of the Things which he thinketh inferiorly (or in an inferior Sphere): For every one can say, I thought this or I think this, also I willed this and I will this, and likewise I understand this that it is so, I love this because it is such, and so on; hence it is evident, that Man thinketh even above Thought, and seeth the thinking Principle as it were below him; this [Faculty] Man hath from Rationality and from Liberty, from Rationality in that he can think superiorly (or in a superior Sphere), from Liberty in that from Affection he willeth so to think, for if he had not the Liberty of so thinking, he would not have the Will, and consequently neither the Thought. Wherefore they who will not understand any Thing but what is of the World and it's Nature, and not what is moral and spiritual Good and Truth, cannot be elevated from Knowledge or Science into Intelligence, and still less into Wisdom, for they have obstructed those Faculties; wherefore they make themselves to be no further Men, than that from their inherent Rationality and Liberty they can understand if they will, and also that they have the Power to will. From these two Faculties Man hath the Power to think, and from Thought to speak; in other Faculties Men are not Men, but Beasts, and indeed from the Abuse of these Faculties worse than Beasts.

76. Every one from Rationality not obscured may see or comprehend, that Man, without an Appearance that it is his own, cannot be in any Affection of knowing, nor in any Affection of understanding, for all Delight and Pleasure, therefore every Thing of the Will, is from the Affection which is of Love; who can will to know, and will to understand, unless he hath some Pleasure of Affection? And who can have that Pleasure of Affection, unless that by which he is affected appeareth as his own? If it were none of his, but all of another's, that is, if any one from his own Affections should infuse any Thing into the Mind of another, who had no Affections of knowing and understanding as from himself, would the other receive it, yea, would he be able to receive it, would he not be as that which is called Brute, or as a Stock? Hence it may appear manifestly, that although every Thing enters by Influx, which a Man perceiveth and thence thinketh and knoweth, and according to Perception willeth and doeth, still it is of the Divine Providence of the Lord, that it should appear as Man's, for otherwise, as was observed, Man would receive Nothing, therefore could not be gifted with any Intelligence and Wisdom. It is well known, that all Good and Truth is not Man's but the Lord's, and yet that it appeareth to Man as his own, and forasmuch as all Good and Truth so appeareth, all Things also of the Church and of Heaven,

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therefore all Things of Love and Wisdom, also of Charity and Faith, so appear, and yet none of them is Man's; no one can receive them from the Lord, unless it appears to him that he perceiveth them as from himself. From these Considerations this Truth may be manifest, that whatsoever a Man doeth from Liberty, whether it be of Reason or not of Reason, provided it be according to his Reason, appeareth to him as his own.

77. Who is not able to understand, by Virtue of his Faculty, which is called Rationality, that this or that Good is useful to the Community, and that this or that Evil is noxious to the Community, as that Justice, Sincerity, and conjugal Chastity, are useful to the Community, and that Injustice, Infincerity, and Whoredom committed with the Wives of others, are noxious to the Community; consequently that these Evils in themselves are mischievous, and that those Goods in themselves are beneficial? Who therefore, if he be so disposed, cannot make those Goods and Evils the Goods and Evils of his Reason, inasmuch as he hath Rationality, and he hath Liberty? And his Rationality and Liberty disclose themselves, appear, govern, and give him to perceive and to have Power, in Proportion as he for the above Reasons shunneth the above Evils in himself, and in Proportion as he doeth this, in the same Proportion he respecteth the above Goods, as a Friend his Friends. From these Considerations it is in
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Man's Power afterwards, by Virtue of his Faculty, which is called Rationality, to form Conclusions respecting the Goods which are useful to the Community in the spiritual World, and respecting the Evils which are there noxious, if ~~instead~~ instead of Evils, he perceiveth Sins, and instead of Goods, Works of Charity; these Conclusions also a Man may make the Conclusions of his Reason, if he will, because he hath Rationality and Liberty, and his Rationality and Liberty disclose themselves, appear, govern, and give him to perceive and to have Power, in Proportion as he shunneth the above Evils as Sins, and in Proportion as he doeth this, in the same Proportion he respecteth the Goods of Charity, as one Neighbour doth another mutually from Love. Now forasmuch as the Lord, for the Sake of Reception and Conjunction, willeth, that whatsoever Man doeth freely according to Reason, may appear to him as his own, and this is according to Reason itself, it follows, that Man can, by Virtue of Reason, because it is his eternal Felicity, be willing to shun the above Evils as Sins, and by imploring the Divine Power of the Lord, can effect what he willeth.

78. III. *That whatsoever Man doeth from Liberty according to his Thought, is appropriated to him as his own, and remaineth*; the Reason is, because the Proprium of Man and his Liberty make one; the Proprium of Man is of his Life, and

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what Man doeth from his Life, that he doeth from Liberty; moreover the Proprium of Man is what is of his Love, for Love is the Life of every one, and what Man doeth from his Life's Love, that he doeth from Liberty. The Ground and Reason why Man acteth from Liberty according to his Thought, is, because whatever is of the Life or of the Love of any one, is also the Object of Thought, and is by Thought confirmed, and when it is confirmed, then he doeth it from Liberty according to his Thought; for whatsoever a Man doeth, he doeth from the Will by the Understanding, and Liberty is of the Will, and Thought is of the Understanding. Man can also act from Liberty contrary to Reason; and likewise not from Liberty according to Reason; but such Acts are not appropriated to Man, being only the Acts of his Lips and of his Body, and not of his Spirit or of his Heart; but the Acts which are of his Spirit and of his Heart, when they are also made the Acts of his Lips and of his Body, these are appropriated to Man: That this is the Case, might be illustrated by many Considerations, but this is not the proper Place for such Illustration. By being appropriated to Man is meant to enter his Life, and to be made of his Life, consequently to be made his own or his Proprium. But that Man hath not any Thing which is proper to himself (any Proprium), but that it appeareth to himself

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to be so, will be seen in what follows: We shall here only observe, that all the Good which a Man doeth from Liberty according to Reason, is appropriated to him as his own, because in thinking, willing, speaking, and acting, it appeareth to him as his own; nevertheless Good is not of Man, but is of the Lord in Man, as may be seen above, n. 76. But how Evil is appropriated to Man, will be seen in it's proper Article.

79. It is said also, that whatever a Man doeth from Liberty according to his Reason remaineth; for no one Thing which Man hath appropriated to himself can be eradicated, inasmuch as it is made an Object of his Love, and at the same Time of his Reason, or of his Will, and at the same Time of his Understanding, and thence of his Life: This may indeed be removed, but yet not cast out; and when it is removed, it is transferred as it were from the Center to the Circumference, and there abideth: This is meant by it's remaining. As for Example; if a Man in his Childhood and Youth hath appropriated to himself a certain Evil by doing it from the Delight of his Love, as if he hath defrauded, blasphemed, revenged, committed Whoredom, then forasmuch as he had done these Things from Liberty according to his Thought, he hath also appropriated them to himself; but if he afterwards repenteth, shunneth them, and considers them

them as Sins which are to be abhorred, and thus from Liberty according to Reason desisteth from them, then there are appropriated to him Goods, to which those Evils are opposite; these Goods then make the Center, and remove the Evils towards the Circumference, further and further according to his Aversion and Abhorrence thereof; but still they cannot be so cast out, as to be said to be extirpated; nevertheless by that Removal they can appear as it were extirpated; which is effected by Man's being detained from Evils, and held in Goods by the Lord: This is the Case with all hereditary Evil, and at the same Time with all actual Evil of Man: This also I have seen proved by Experience with some in Heaven, who, because they were kept in Good by the Lord, thought themselves to be without Evils; but to prevent their thinking that the Good in which they were, was their own, they were let down from Heaven, and let into their Evils, till they acknowledged that they were in Evils from themselves, but in Goods from the Lord; after which Acknowledgment they were carried back into Heaven. Be it known therefore, that these Goods are no otherwise appropriated to Man, than that they are constantly of the Lord in Man, and that in Proportion as Man acknowledgeth this, in the same Proportion the Lord granteth, that Good may appear to Man as his own, that is, that Man may appear to him-

self to love his Neighbour or to have Charity as from himself, to believe or to have Faith as from himself, to do Good and to understand Truth as from himself, therefore to be wise as from himself; from which Considerations every enlightened Person may see, what and how strong the Appearance is, in which the Lord willeth that Man should be, and the Lord willeth this for the Sake of his Salvation, for no one without that Appearance can be saved. On this Subject, see also what is shewn above, n. 42 to 45.

80. Nothing is appropriated to Man which he only thinketh, yea, neither which he thinketh to will, except he at the same Time willeth it to such a Degree, that, when Opportunity is given, he doeth it; the Reason is, because when Man doeth it from this Ground, he doeth it from the Will by the Understanding, or from the Affection of the Will by the Thought of the Understanding: But so long as it is an Object of the Thought only, it cannot be appropriated, because the Understanding doth not join itself with the Will, or the Thought of the Understanding doth not join itself with the Affection of the Will, but the Will and it's Affection joineth itself with the Understanding and it's Thought, as is shewn abundantly in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Fifth. This is meant by these Words of the Lord, "*Not that which goeth into the Mouth defileth a Man, but that which*

which cometh out of the Heart through the Mouth, that defileth a Man," Matth. xv. 11, 17, 18, 19; by the Mouth in a spiritual Sense is meant the Thought, because the Thought speaketh by the Mouth; and by the Heart in that Sense is meant the Affection, which is of Love; if a Man thinketh and speaketh from this Affection, then he defileth himself: By the Heart also is signified the Affection which is of Love or of the Will, and by the Mouth the Thought which is of the Understanding, in Luke, Chap. vi. 45.

81. The Evils which a Man thinketh allowable, although he doeth them not, are also appropriated to him, for Allowableness in Thought is from the Will, inasmuch as it is Consent; wherefore when a Man thinketh any Evil allowable, he looseneth internal Restraint respecting it, and is kept from doing it only by external Restraints, which are Fears; and whereas the Spirit of the Man savoureth that Evil, therefore when external Restraints are removed, he doeth it freely; and in the mean Time he continually doeth it in his Spirit: But on this Subject see THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 108 to 113.

82. IV. *That Man by these two Faculties is reformed and regenerated by the Lord; and that without them he cannot be reformed and regenerated.* The Lord teacheth that unless a Man be born again, he cannot see the Kingdom of God, John

iii. 3, 5, 7 ; but what it is to be born again, or to be regenerate, is known to few : The Reason is, because it hath not been known what Love and Charity are, and therefore neither what Faith is, for he who doth not know what Love and Charity are, cannot know what Faith is, because Charity and Faith make one, like Good and Truth, and like Affection which is of the Will, and Thought which is of the Understanding ; concerning which Union, see the Treatise ON THE DIVINE LOVE AND THE DIVINE WISDOM, n. 427 to 431 ; also THE DOCTRINE OF THE NEW JERUSALEM, n. 13 to 24. And above, n. 3 to 20.

83. The Reason why no Man can enter into the Kingdom of God, unless he be born again, is, because Man by an hereditary Principle from his Parents is born to all Kinds of Evils, with a Faculty that by the Removal of those Evils he can be made spiritual, and unless he be made spiritual, he cannot enter into Heaven ; from natural to be made spiritual, is to be born again, or to be regenerated. But in Order that it may be known how Man is regenerated, these three Things are to be considered ; what his first State is, which is a State of Damnation ; what his second State is, which is a State of Reformation ; and what his third State is, which is a State of Regeneration. *The first State of Man, which is a State of Damnation,* every Man hath by an hereditary

ditary Principle from his Parents, for Man is thence born to the Love of Self and the Love of the World, and from these Loves as Fountains, to Evils of all Kinds; the Delights of these Loves are the Delights by which he is led, and these Delights cause him not to know that he is in Evils; for every Delight of Love is felt no otherwise than as Good; wherefore also Man, unless he is regenerated, knoweth no other than that to love himself and the World above all Things, is essential Good, and that to domineer over all, and possess the Wealth of all others, is the supreme Good: This is the Ground of all Evil, for he regardeth no other Person from a Principle of Love but himself alone, and if he regardeth another from a Principle of Love, it is as one Devil regardeth another, or as one Thief another, when they act as one. They who confirm in themselves these Loves, and the Evils flowing from them, from the Delight thereof, remain natural and become sensual-corporeal; and in their own Thought, which is that of their Spirit, they are insane; but still they can, while they are in the World, speak and act rationally and wisely, inasmuch as they are Men, and consequently have Rationality and Liberty, yet this also they do from the Love of Self and of the World. These after Death, when they become Spirits, cannot have any other Delight, than that which they had in their Spirit in the World, and

and that Delight is the Delight of infernal Love, which is turned into undelightful, dolorous, and dire, which in the Word is meant by Hell-Torment and Hell-Fire. Hence it is evident that the first State of Man is a State of Damnation; and that they are in it, who do not suffer themselves to be regenerated. *The second State of Man, which is a State of Reformation*, is, when Man be-
ginneth to think of Heaven from the Joy that is therein, and thus to think of God, from whom he hath the Joy of Heaven; at first, however, he thinks thus from the Delight of the Love of Self, heavenly Joy being to him that Delight; but so long as the Delight of that Love reigns, together with the Delights of the Evils flowing therefrom, he cannot understand otherwise, than that to go to Heaven is to pour out Prayers, to hear Preachings, to receive the Lord's Supper, to give to the Poor, to help the Needy, to endow Churches and Hospitals, and such like Things; neither doth Man in this State know otherwise, than that barely to think the Things, which Religion teacheth, effecteth Salvation, whether it be that which is called Faith, or that which is called Faith and Charity: The Reason why he understandeth no other, than that to think these Things effecteth Salvation, is, because he thinketh Nothing of the Evils, in the Delights of which he is, and so long as their Delights remain, the Evils also remain, inasmuch as the Delights
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thereof arise from the Concupiscence of them, which Concupiscence continually inspireth them and also produceth them, when no Fear operates to prevent it. So long as Evils remain in the Concupiscences, and thence in the Delights of the Love of them, there is not any Faith, Charity, Piety, Worship, except only in Externals, which cause those Virtues to appear before the World as if they existed, but yet do not exist: They may therefore be compared to Waters flowing from an impure Fountain, which cannot be drunk. So long as Man is such, that he thinketh of Heaven and of God from Religion, and Nothing of Evils as Sins, he is still in his first State: But he cometh into the second State, or State of Reformation, when he beginneth to think that there is such a Thing as Sin, and more so when he thinketh that this or that is a Sin, and when he exploreth it a little in himself, and willet it not. *The third State of Man, which is a State of Regeneration*, is a Taking up and Continuation of the prior State, and beginneth when Man desisteth from Evils as Sins, and proceedeth as he shunneth them, and is perfected as he fighteth against them, and in this Case as Man overcometh from the Lord, he is regenerated. With the regenerate Man the Order of Life is inverted, and from natural he is made spiritual; for the natural Principle separated from the spiritual is contrary to Order, and the spiritual Principle is according

according to Order; wherefore a regenerate Man acteth from Charity, and maketh that the Principle of his Faith which is the Principle of his Charity. But still he is made no more spiritual, than in Proportion as he is in Truths; for every Man is regenerated by Truths, and by a Life according to them; for by Truths he knoweth Life, and by Life he doeth Truths; thus he conjoineth Goodness and Truth, which is the spiritual Marriage, in which is Heaven.

85. The Ground and Reason why Man is reformed and regenerated by those two Faculties, which are called Rationality and Liberty, and that without them he cannot be reformed and regenerated, is, because by Rationality he can understand and know what Evil is, and what Good is, and thence what is false and what is true; and by Liberty he can will that which he understandeth and knoweth: But so long as the Delight of the Love of Evil reigneth, he cannot freely will what is good and true, and make them Principles of his Reason, wherefore he cannot appropriate them to himself; for, as was shewn above, the Things which a Man doeth from Liberty according to Reason, are appropriated to him as his own, and unless they are appropriated as his own, Man is not reformed and regenerated; and then first he acteth from the Delight of the Love of Goodness and Truth, when the Delight of the Love of Evil and False is removed; for two Delights of

Love opposite to each other are not given at the same Time; to act from the Delight of Love, is to act from Liberty, and forasmuch as the Reason favoureth the Love, it is also to act according to Reason.

86. Forasmuch as Man, as well he who is wicked as he who is good, hath Rationality and Liberty, a wicked as well as a good Man can understand Truth and do Good, but a wicked Man cannot do so from Liberty according to Reason, whereas a good Man can, because a wicked Man is in the Delight of the Love of Evil, but a good Man is in the Delight of the Love of Good; wherefore the Truth which a wicked Man understandeth, and the Good which he doeth, are not appropriated to him, but they are appropriated to a good Man; and without Appropriation as his own, Reformation and Regeneration are not given, for Evils with Falses are with the Wicked as it were in the Center, and Goods with Truths in the Circumference; but Goods with Truths with the Good are in the Center, and Evils with Falses in the Circumference; and in both Cases the Things which are of the Center diffuse themselves to the Circumference, as Heat from Fire in the Center, and Cold from Ice in the Center; thus Good in the Circumference with the Wicked is defiled by the Evils of the Center, and Evils in the Circumference with the Good are rendered mild by
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the Goods of the Center; and this is the Reason, why Evils do not condemn a regenerate Man, and Goods do not save an unregenerate Man.

87. V. *That Man, by Means of those two Faculties, can be so far reformed and regenerated, as he can by them be led to acknowledge, that all the Truth and all the Good, which he thinketh and doeth, is from the Lord, and not from himself.* What Reformation is, and what Regeneration, was said above; also that Man, by those two Faculties, Rationality and Liberty, is reformed and regenerated: And whereas this is effected by those Faculties, it may be expedient to say Something more concerning them. Man by Virtue of Rationality hath Power to understand, and by Virtue of Liberty Power to will, both as from himself; but the Power of willing Good from Liberty, and thence of doing it according to Reason, no one hath but the Regenerate: A wicked Man from Liberty can only will Evil, and do it according to his Thought, which by Confirmations he maketh as it were of Reason; for Evil can be confirmed alike as Good, but Evil by Fallacies and Appearances, which, when they are confirmed, become Falses, and when Evil is confirmed, it appeareth as of Reason.

88. Every one, who hath any Thought from interior Understanding, may see, that the Power of willing (*posse velle*) and the Power of understanding, is not from Man, but from Him who
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hath Power itself (*ipsum Posse*), that is, who hath Power in it's Essence: Consider only, whence is Power [Ability, or to be able]? Is it not from Him who hath it in his own essential Power, that is, who hath it in Himself, and consequently from Himself? Wherefore Power in itself is Divine. To all Power there must be Leave (*Copia*), which is to be given, and thus a Determination from what is interior and superior to Self; the Eye cannot see from itself, nor the Ear hear from itself, neither can the Mouth speak from itself, nor the Hands act from themselves; there must be Leave given, and thence Determination from the Mind; neither can the Mind think and will this or that from itself, unless there be Something interior or superior which determines the Mind to it; it is the same with the Power of understanding and the Power of willing, these cannot be given by any other than by Him who in Himself can will and can understand. From which Considerations it is evident, that those two Faculties, which are called Rationality and Liberty, are from the Lord, and not from Man; and forasmuch as they are from the Lord, it follows, that Man willeth Nothing from himself, and understandeth Nothing from himself, but only as it were from himself. That this is the Case, every one may confirm in himself, who knoweth and believeth, that the Will of all Good, and the Understanding of all Truth, is from the

Lord, and not from Man. That *Man cannot take any Thing from himself, and cannot do any Thing from himself*, the Word teacheth in John, Chap. iii. 27. Chap. xv. 5.

89. Now forasmuch as all Volition is from Love, and all Understanding is from Wisdom, it follows, that to be able to will, or in other Words, the Power of willing, is from the Divine Love, and to be able to understand, or in other Words, the Power of understanding, is from the Divine Wisdom, therefore both from the Lord, who is Divine Love itself and Divine Wisdom itself. Hence it follows, that to act from Liberty according to Reason, is from no other Source. Every one acteth according to Liberty, because Liberty like Love cannot be separated from Volition; but in Man there is given interior Volition or interior Will, and exterior Volition or exterior Will, and he can act according to the exterior, and at the same Time not according to the interior; in this Case he acts the Hypocrite and Flatterer; and yet exterior Volition is from Liberty, because it is from the Love of appearing otherwise than he is, or from the Love of some Evil which from the Love of his interior Will he intendeth; but, as was said above, a wicked Man cannot from Liberty according to his Reason do any Thing but Evil, for he cannot from Liberty according to Reason do Good; he can indeed do Good, but not from interior Liberty, which

which is his proper Liberty, from which his exterior Liberty deriveth this Property, that it is not Good.

90. It is said that Man can be reformed and regenerated, in Proportion as by the above two Faculties he can be led to acknowledge that all the Good and all the Truth which he thinketh and doeth, is from the Lord, and not from himself: The Reason why Man cannot acknowledge this but by those two Faculties, is, because those two Faculties are from the Lord, and they are of the Lord in Man, as is evident from what hath been said above; wherefore it follows, that Man cannot do this from himself, but from the Lord; but still he can do it as it were from himself, this the Lord giveth to every one: Let it be supposed that he believeth from himself, still when he becometh wise, he will acknowledge that it is not from himself, otherwise the Truth which he thinketh, and the Good which he doeth, is not true and good in itself, for the Man is in them, and not the Lord in them, and Good in which a Man is, if it be for the Sake of Salvation, is meritorious Good, but Good in which the Lord is, is not meritorious.

91. But that the Acknowledgment of the Lord, and the Acknowledgment that all Good and all Truth is from Him, causeth Man to be reformed and regenerated, is what few can see with the Understanding, for it may be thought,
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of what Consequence is that Acknowledgment, seeing the Lord is omnipotent, and willeth the Salvation of all, and thence can and will effect it, if ~~he~~ he be moved to Compassion? But to think thus is not from the Lord, therefore neither is it from the interior Light of the Understanding, that is, from any Illumination; wherefore what Acknowledgment operateth, we shall here briefly explain. In the spiritual World, where Spaces are only Appearances, Wisdom produceth Presence, and Love produceth Conjunction; and *vice versa*: There is given an Acknowledgment of the Lord from Wisdom, and there is given an Acknowledgment of the Lord from Love; the Acknowledgment of the Lord from Wisdom, which viewed in itself is only a Knowledge of him, is given from Doctrine, and the Acknowledgment of the Lord from Love is given from a Life according to Doctrine; the latter giveth Conjunction, but the former Presence: This is the Reason, why they who reject Doctrine concerning the Lord, remove themselves from him; and inasmuch as they also reject Life, they separate themselves from him: Whereas they, who do not reject Doctrine, but Life, such are present, yet separated: They are like Friends, who converse together, but do not mutually love each other; and they are like two, whereof the one speaketh with the other as a Friend, but hateth him as an Enemy. That this is the Case, is also

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known from the common Idea, that he who teacheth well, and liveth well, is saved, but not he who teacheth well and liveth ill; also that he who doth not acknowledge God, cannot be saved. From this Consideration it is evident, what Sort of a Religion it is, to think of the Lord from Faith, as it is called, and not to do any Thing from Charity; wherefore the Lord saith, "*Why call ye Me Lord, Lord, and do not the Things which I say? Whosoever cometh to Me, and heareth my Sayings, and doeth them, is like a Man which built an House, and laid the Foundation on a Rock: But he that heareth, and doeth not, is like a Man that without a Foundation built an House upon the Ground,*" Luke vi. 46 to 49.

92. VI. *That the Conjunction of the Lord with Man, and the reciprocal Conjunction of Man with the Lord, is effected by those two Faculties.* Conjunction with the Lord and Regeneration are one, for in Proportion as any one is conjoined to the Lord, in the same Proportion he is regenerate: Wherefore all that is said above of Regeneration, may be said of Conjunction, and what is here said of Conjunction may be said of Regeneration. That there is a Conjunction of the Lord with Man, and a reciprocal Conjunction of Man with the Lord, the Lord himself teacheth in John, "*Abide in Me, and I in you; who so abideth in Me, and I in him, the same beareth much Fruit,*" xv. 4, 5. "*In that Day ye shall*

shall know, that ye are in Me, and I in you," xiv.

20. Any one may see from Reason alone, that there is not any Conjunction of Minds, unless it be also reciprocal, and that Reciprocation conjoineth; if one loveth another, and is not beloved in his Turn, in this Case, as the one approacheth, the other retireth; but if he is beloved in Return, then as one approacheth, the other also approacheth, and Conjunction is effected; for Love willeth to be beloved; this is inherent in it, and in Proportion as it is beloved again, in the same Proportion it is in itself and in it's Delight. Hence it is evident, that if the Lord only loveth Man, and were not in his Turn to be beloved by Man, the Lord would approach, and Man would retire; thus the Lord would continually will to meet Man, and to enter in to him, and Man would turn himself away and depart; with those who are in Hell, this is the Case, but with those who are in Heaven, there is a mutual Conjunction. Forasmuch as the Lord willeth Conjunction with Man, for the Sake of his Salvation, he provideth also that in Man there should be Reciprocation or a reciprocal Principle; the reciprocal Principle in Man is, that the Good which he willeth and doeth from Liberty, and the Truth which he thinketh and speaketh from that Will according to Reason, should appear to him as being from himself; and that that Good in his Will and

that Truth in his Understanding, should appear as his own; yea, they appear to Man as from himself, and as his, altogether as if they were his own, there is no Difference; attend only and consider, whether a Man with any one of his Senses perceiveth otherwise; of that Appearance as if from himself, see above, n. 74 to 77; and of Appropriation as his own, n. 78 to 81: The only Difference is, that Man ought to acknowledge, that he doth not do Good and think Truth from himself, but from the Lord; and consequently that the Good which he doeth, and the Truth which he thinketh, is not his own: To think thus from some Degree of Love in the Will, because it is the Truth, effecteth Conjunction; for thus Man looketh to the Lord, and the Lord looketh to Man.

93. What the Difference is between those, who believe all Good to be from the Lord, and those who believe Good to be from themselves, it hath been given both to hear and to see in the spiritual World: They who believe Good to be from the Lord, turn their Faces to him, and receive the Delight and Blessedness of Good; but they who believe Good to be from themselves, look to themselves, and think with themselves that they have deserved it; and forasmuch as they look to themselves, they cannot but perceive the Delight of their own Good, which is not the Delight of Good, but the Delight of Evil;

Evil; for the Proprium of Man is Evil, and the Delight of Evil perceived as Good is Hell. They who have done Good, and thought it was from themselves, if they do not after Death receive this Truth, that all Good is from the Lord, mix with infernal Genii, and at length act as one with them; whereas they who receive the above Truth, are reformed; but no others receive it, except those who have respected God in their Life: To respect or look up to God in their Life, is Nothing else but to shun Evils as Sins.

94. Conjunction of the Lord with Man, and reciprocal Conjunction of Man with the Lord, is effected by Man's loving his Neighbour as himself, and loving the Lord above all Things: To love his Neighbour as himself, is Nothing else but not to act insincerely and unjustly with him, not to hate him and burn with Revenge against him, not to blaspheme and defame him, not to commit Adultery with his Wife, and not to do other such like Things against him: Who cannot see, that they who do such Things, do not love their Neighbour as themselves? but they who do not do such Things, because they are Evils against their Neighbour, the same deal sincerely, justly, friendly, and faithfully with their Neighbour, and forasmuch as the Lord doeth in like Manner, a reciprocal Conjunction is effected; and when Conjunction is reciprocal, then

then whatsoever Man doeth to his Neighbour, he doeth from the Lord, and whatsoever Man doeth from the Lord is Good; and then his Neighbour is not to him the mere Person, but Good in the Person. To love the Lord above all Things, is Nothing else, but not to do Evil to the Word, because in the Word the Lord is, nor to do Evil to the holy Things of the Church, because in the holy Things of the Church the Lord is, nor to do Evil to the Soul of any one, because the Soul of every one is in the Hand of the Lord; they who shun these Evils as enormous Sins, the same love the Lord above all Things; but this no others can do, except such as love their Neighbour as themselves, for Love to the Lord and neighbourly Love are conjoined together.

95. Forasmuch as there is a Conjunction of the Lord with Man, and of Man with the Lord, therefore there are two Tables of the Law, one for the Lord, and the other for Man: In Proportion as Man, as from himself, doeth the Laws of his own Table, in the same Proportion the Lord giveth him to do the Laws of his Table: But the Man who doth not do the Laws of his own Table, which all relate to the Love of his Neighbour, cannot do the Laws of the Lord's Table, which all relate to the Love of the Lord: How can a Murderer, a Thief, an Adulterer, and a false Witness, love the Lord?

Doth not Reason dictate, that to be such, and to love the Lord, is contradictory? Is not the Devil such a one, and can he do otherwise than hate the Lord? But when Man turneth away from Murders, Adulteries, Thefts, and false Testimony, as infernal, then he can love the Lord, for then he turneth his Face from the Devil to the Lord, and when he turneth his Face to the Lord, Love and Wisdom is given him, these Principles entering into a Man by his Face, and not by the hinder Part of his Head. Inasmuch as in this and in no other Manner Conjunction with the Lord is effected, therefore those two Tables are called the Covenant, and a Covenant is between two.

96. VII. *That the Lord preserveth those two Faculties in Man inviolable, and as it were sacred, in every Progression of his Divine Providence.* The Reasons are, because Man, without those two Faculties, would not have Understanding and Will, and therefore would not be Man; also, because Man, without those two Faculties, could not be conjoined to the Lord, and therefore could not be reformed and regenerated; and further, because Man, without those two Faculties, would not have Immortality and eternal Life. That this is the Case, may indeed be seen, from the Knowledge of what Liberty and Rationality are, (which are those two Faculties,) which was shewn in the foregoing Pages; but it cannot

cannot be seen clearly, unless each Reason be presented to the View as a Conclusion, wherefore it may be expedient to illustrate each. *That Man without those two Faculties would not have Will and Understanding, and therefore would not be Man;* for Man hath Will from no other Source than from the Power of willing freely as from himself; and freely to will, as from himself, is from the Faculty continually given him by the Lord, which is called Liberty; and Man hath Understanding from no other Source than from the Power he hath, as of himself, to understand whether a Thing be of Reason or not; and to understand whether it be of Reason or not, is from that other Faculty continually given him by the Lord, which is called Rationality. These Faculties join themselves together in Man like the Will and the Understanding; as for Instance, because Man can will, he can also understand, for Volition is not given without Understanding, Understanding being it's Consort or Companion, without which it cannot be; wherefore with the Faculty, which is called Liberty, is given the Faculty which is called Rationality; and further, if you take away Volition from Understanding, you understand Nothing, and in Proportion as you will, in the same Proportion you can understand, provided there be at Hand and at the same Time are opened those Assistances, which are called Knowledges, for these
are

are like Instruments in the Hands of Artificers : It is said that in Proportion as you will, you can understand, that is, in Proportion as you love to understand, for Will and Love act as one ; this indeed appears as a Paradox, but it appears so to those only who do not love to understand, and therefore will not, and they who will not, say they cannot : But who they are that cannot understand, and who they that can with Difficulty understand, will be shewn in the following Article. Without Confirmation it is evident, that if Man had not Will from the Faculty which is called Liberty, and Understanding from the Faculty which is called Rationality, he would not be Man. Beasts have not these Faculties ; it appears as if Beasts could also will, and could understand, but they cannot ; it is natural Affection, which in itself is Desire (*Cupido*), with it's concomitant Science, which alone leadeth and prompteth them to do what they do : There is indeed a civil and moral Principle in their Science, but they are not above Science, because they have no spiritual Principle, which giveth to perceive the moral Principle, and thence to think it analytically : They can indeed be taught to do any Thing, but this is only the natural Principle, which addeth itself to their Science, and at the same Time to their Affection, and is re-produced either by Sight or by Hearing, but is never made a Principle of Thought, and still

11 less of Reason in them : Something on this Subject may be seen above, n. 74. *That Man without those two Faculties could not be conjoined to the Lord, and therefore could not be reformed and regenerated,* was shewn above ; for the Lord resideth in those two Faculties in Men, as well in the wicked as in the good, and by them he joineth himself to every Man : Hence it is, that a wicked Man, as well as a good Man, can understand, and hence a wicked Man hath in his Power the Will of Good and the Understanding of Truth, and the Reason why they are not in Act, is from the Abuse of those Faculties. The true Ground and Cause why the Lord resideth in those Faculties in every Man, is from the Influx of the Will of the Lord, in that he willeth to be received by Man, and to make his Abode with him, and to give him the Felicities of eternal Life ; these Things are of the Will of the Lord, because they are of his Divine Love. It is this Will of the Lord, which causeth it to appear in Man as of himself that he thinketh, speaketh, willeth, and acteth. That the Influx of the Will of the Lord hath this Operation, may be confirmed by many Particulars from the spiritual World ; for sometimes the Lord filleth an Angel with his Divine Principle, so that the Angel knoweth no other than that he is the Lord ; in this Manner were those Angels filled, who were seen by Abraham,

Hagar,

Hagar, and Gideon, who therefore called themselves Jehovah, of which Mention is made in the Word : So also can one Spirit be filled by another, until he doth not know but that he is the other, as hath often been seen by me : Moreover it is known in Heaven, that the Lord operateth all Things by Volition (*per Velle*), and that what he willeth is done. Hence it is evident, that those two Faculties are the Means, by which the Lord conjoineth himself to Man, and by which he causeth Man to be reciprocally conjoined to him. But how Man by those two Faculties is reciprocally conjoined, consequently how by them he is reformed and regenerated, was said above, and more will be said of it below. *That Man without those two Faculties would not have Immortality and eternal Life*, follows from what hath just been said, that by them there is effected Conjunction with the Lord, and also Reformation and Regeneration; by Conjunction Man hath Immortality, and by Reformation and Regeneration eternal Life: And forasmuch as by those Faculties there is a Conjunction of the Lord with every Man, as well the Wicked as the Good, as was said above, therefore every Man hath Immortality; but he alone hath eternal Life, that is, the Life of Heaven, in whom there is a reciprocal Conjunction from Intimates [inmost Parts] to Ultimates. Hence may be seen the Reasons,

why the Lord preserveth those two Faculties in Man inviolable, and as it were sacred, in every Progression of his Divine Providence.

97. VIII. *That therefore it is of the Divine Providence, that Man should act from Liberty according to Reason.* To act from a free Principle according to Reason, and to act from Liberty and Rationality, is the same Thing, as also to act from the Will and the Understanding; but it is one Thing to act from a free Principle according to Reason, or from Liberty and Rationality, and another to act from essential Freedom according to essential Reason, or from essential Liberty and essential Rationality; because the Man who doeth Evil from the Love of Evil, and confirms it in himself, the same acteth indeed from Liberty according to Reason, but nevertheless his Liberty in itself is not Liberty, or not essential Liberty, but it is infernal Liberty, which in itself is Slavery, and his Reason in itself is not Reason, but it is either spurious or false Reason, or Reason only appearing such from Confirmations: But still both are of the Divine Providence; for if the free Power of willing Evil, and of making it as it were a Principle of Reason by Confirmations, were taken away from the natural Man, Liberty and Rationality would perish, and at the same Time the Will and the Understanding, and it would not be possible for him to be withdrawn

drawn from Evils, and reformed, nor consequently to be conjoined to the Lord, and live to Eternity: Wherefore the Lord guardeth Liberty in Man, as Man guardeth the Apple of his Eye. But still the Lord by Liberty continually withdraweth Man from Evils, and in Proportion as by Liberty he can withdraw him, in the same Proportion by Liberty he implanteth Goods: thus successively in Place of infernal Liberty he invests him with celestial Liberty.

98. It was said above, that every Man hath a Faculty of willing, which is called Liberty, and a Faculty of understanding, which is called Rationality; it is, however, well to be attended to, that these Faculties are as it were inherent in Man, for the essential Human Principle resides in them: But, as was observed above, it is one Thing to act from Liberty according to Reason, and another to act from essential Liberty according to essential Reason: No others act from essential Liberty according to essential Reason, but they who have suffered themselves to be regenerated by the Lord; the rest act from Liberty according to their Thought, which they make like unto Reason. Nevertheless, every Man, unless he be born an Idiot, or extremely stupid, may attain to essential Reason, and thereby to essential Liberty; the Causes why he doth not attain thereto are several, as will be shewn in what follows; We shall here only point out to whom

whom essential Freedom, or essential Liberty, and at the same Time essential Reason, or essential Rationality, cannot be given, and to whom they are given with Difficulty. Essential Liberty and essential Rationality cannot be given to those who are born Idiots; nor to those who afterwards become Idiots, so long as they remain such. Essential Liberty and essential Rationality cannot be given to such as are born stupid and silly, nor to some who become such from the Torpor of Idleness, or from Sickness, which perverteth or entirely closeth the Interiors of the Mind, or from the Love of a beastly Life. Neither can essential Liberty and essential Rationality be given to those in the Christian World, who altogether deny the Lord's Divinity, and the Sanctity of the Word, and have kept this Negation confirmed in themselves to the End of Life; for this is understood by the Sin against the Holy Ghost, which is not forgiven in this World, nor in that which is to come, Matth. xii. 31, 32. Neither can essential Liberty and essential Rationality be given in those, who attribute all Things to Nature, and Nothing to the Divine Principle, and have made this a Part of their Faith by Reasonings from visible Objects; for all such are Atheists. Essential Liberty and essential Rationality are given with Difficulty in those who have confirmed themselves much in Falses of Religion; because the Confirmer of what is False is the Denier of Truth: But they who

who have not so confirmed themselves, may attain to true Liberty and Rationality, of whatsoever Religion they may be; on which Subject see what is adduced in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 91 to 97. Infants and Children cannot come into essential Liberty and essential Rationality, before they grow up (*etate adolefcunt*); because the Interiors of the Mind in Man are successively opened; in the mean Time they are like Seeds in unripe Fruit, which cannot germinate in the Ground.

99. It was said, that essential Liberty and essential Rationality cannot be given in those who have denied the Lord's Divinity, and the Sanctity of the Word; neither in those who have confirmed themselves for Nature against the Divine Principle; and hardly in those who have much confirmed themselves in Falses of Religion: But still, these have not lost those Faculties themselves: I have heard Atheists, who were become Devils and Satans, who understood Arcana of Wisdom as well as Angels, yet only when they heard them from others; but when they returned into their own Thoughts, they did not understand them; the Reason was, because they would not; but it was shewn them, that they also could will to understand them, if the Love and consequent Delight of Evil did not prevent them; this also they understood, when they heard it, yea they affirmed

affirmed that they could, and were able, but that they did not will to be able, because thereby they would not be able to will what they did will, which was Evil from the Delight of the Concupiscence thereof: Such wonderful Things in the spiritual World have I often heard; from which I was fully confirmed, that every Man hath Liberty and Rationality; and that every one may come into essential Liberty and essential Rationality, if he shunneth Evils as Sins. But the Adult, who doth not come into essential Liberty and essential Rationality in the World, can never come into them after Death, for then the State of his Life remaineth to Eternity, such as it had been in the World.

That it is a Law of the Divine Providence, that Man as from himself should remove Evils as Sins in the external Man, and that thus and no otherwise the Lord can remove Evils in the internal Man, and then at the same Time in the external.

100. **E**VERY one may see from Reason alone, that the Lord, who is Good itself and Truth itself, cannot enter into Man, unless Evils and

and Falses in him are removed, for Evil is opposite to Good, and what is False is opposite to what is True; and two Opposites never can be mixed, but when one approacheth the other, a Combat ensues, which continueth until one giveth Place to the other, and that which giveth Place departeth, and the other succeedeth. In such Opposition are Heaven and Hell, or the Lord and the Devil: Can any one think from Reason, that the Lord can enter where the Devil reigneth; or that Heaven can be where Hell is? Who doth not see, by Virtue of the Rationality given to every Man of sound Mind, that, in Order that the Lord may enter, the Devil is to be cast out, or that Heaven may enter, Hell is to be removed? This Opposition is meant by the Words of Abraham out of Heaven to the rich Man in Hell, "*Between us and you there is a great Gulph fixed, that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence,*" Luke xvi. 26. Evil itself is Hell, and Good itself is Heaven, or what is the same, Evil itself is the Devil, and Good itself is the Lord, and a Man, in whom Evil reigneth, is a Hell in it's least Form, and a Man in whom Good reigneth, is a Heaven in it's least Form: This being the Case, how can Heaven enter into Hell, when between them so great a Gulph is fixed, that there is no passing from the one to the other? Hence it follows, that Hell is entirely to

be removed, that the Lord may be able to enter with Heaven.

101. But many, especially they who have confirmed themselves in Faith separate from Charity, do not know that they are in Hell, when they are in Evils, and do not indeed know what Evils are, by Reason that they think Nothing of them; saying, that they are not under the Yoke of the Law, and therefore that the Law doth not condemn them; also, that whereas they cannot contribute any Thing to their own Salvation, they cannot remove any Evil from themselves; and moreover, that they cannot do any Good from themselves: These are they, who omit to think of Evil, and because they omit to think of it, they are continually in it. That these are they who are meant by the Goats spoken of in Matthew, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 61 to 68, of whom it is said, Verse 41 of Chap. xxv. "*Depart from Me, ye cursed, into everlasting Fire prepared for the Devil and his Angels.*" For they who think Nothing of Evils in themselves, that is, who do not explore themselves, and afterwards desist from them, cannot but be ignorant what Evil is, and then love it from the Delight thereof; for he who doth not know what is Evil, the same loveth it, and he who omitteth to think of it, the same is continually in it, being like a blind Man who doth not see; for the Thought seeth
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Good and Evil, as the Eye seeth what is beautiful and unbeautiful; and he is in Evil, as well who thinketh and willeth it, as he who believeth Evil doth not appear before God, and that it is forgiven if it appeareth, for thus he thinketh that he is without Evil: If such Persons abstain from doing Evils, they do not abstain because they are Sins against God, but because they are afraid of the Laws and of their Reputation; nevertheless they do Evils in their Spirit, for it is the Spirit of Man which thinketh and willeth, wherefore that which a Man thinketh in his Spirit in the World, the same he doeth after his Departure out of the World, when he becomes a Spirit. In the spiritual World, into which every Man cometh after Death, it is not asked what has your Faith been, nor what your Doctrine, but what hath your Life been; thus the Inquiry is concerning the Nature and Quality of the Life; for it is known that such as any one's Life is, such is his Faith, yea such his Doctrine; inasmuch as the Life formeth to itself Doctrine, and formeth to itself Faith.

102. From what hath just been said it may appear, that it is a Law of the Divine Providence, that Evils be removed by Man, for without the Removal of them the Lord cannot be conjoined to Man, and lead him from Self into Heaven. But forasmuch as it is not known, that Man ought as from himself to remove Evils

in the external Man, and that unless Man doeth this as from himself, the Lord cannot remove Evils in him in the internal Man, therefore we shall proceed to exhibit this to the View of Reason in it's Light, in the following Order. I. That every Man hath an External and an Internal Principle of Thought. II. That the External Principle of the Thought of Man is in itself such as it's Internal is. III. That the Internal Principle cannot be purified from the Concupiscences of Evil, so long as Evils in the External Man are not removed, because they obstruct. IV. That Evils in the External Man cannot be removed by the Lord, but by Means of Man. V. That therefore Man ought to remove Evils from the External Man as from himself. VI. That the Lord then purifieth Man from the Concupiscences of Evil in the Internal Man, and from the Evils themselves in the External. VII. That it is the Continuum [continual Endeavour] of the Divine Providence of the Lord, to join Man to Himself, and Himself to Man, that he may be able to give him the Felicities of eternal Life; which cannot be done, but in Proportion as Evils with their Concupiscences are removed.

103. I. *That every Man hath an external and an internal Principle of Thought.* By the external and internal Principle of Thought is here understood the same as by the external and internal Man, which means Nothing else but the External
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and the Internal of the Will and Understanding, for the Will and Understanding make the Man; and forasmuch as these two manifest themselves in the Thoughts, it is called the external and internal Principle of Thought; now whereas it is not the Body of Man, but his Spirit which willeth and understandeth, and thence thinketh, it follows, that this external and internal Principle is the External and Internal of the Spirit of Man. Bodily Action, whether exerted in Speech or in Work, is only an Effect from the Internal and External of Man's Spirit, for the Body is only Obedience.

104. That every Man in an advanced Age hath an external and an internal Principle of Thought, therefore an external and an internal Principle of Will and Understanding, or an External and an Internal of the Spirit, which is the same with the external and internal Man, is evident to every one, who attends to the Thoughts and Intentions of another from his Speech or Actions; and also to his own Thoughts and Intentions, when he is in Company, and when he is not; for any one may speak in a friendly Manner with another in external Thought, and yet be his Enemy in internal Thought; any one may speak of Love towards his Neighbour, and of Love towards God, from external Thought and at the same Time from it's Affection, when nevertheless in his internal Thought he maketh
light

light of his Neighbour, and doth not fear God: Any one may also speak of the Justice of civil Laws, of the Virtues of moral Life, and of the Things which relate to spiritual Doctrine and Life, from external Thought and Affection, and yet, when he is alone by himself, from internal Thought and it's Affection, speak against civil Laws, against moral Virtues, and against the Things which relate to spiritual Doctrine and Life; this is the Case with such as are in the Concupiscences of Evil, and still wish to appear before the World not to be in them. Most People also; whilst they hear others speaking, think with themselves, Do they think interiorly in themselves, as they express their Thoughts in their Speech? Are they to be believed, or not? What is it they intend? That Flatterers and Hypocrites have a double Thought, is known; for they can contain themselves, and take Care that their interior Thought shall not be opened, and indeed can conceal it more and more interiorly, and as it were shut up the Door lest it should appear. That exterior Thought and interior Thought is given to Man, is evidently manifest from this Consideration, that he can from his interior Thought see his exterior Thought, and also reflect upon it, and judge of it, whether it be evil or not evil: This Quality of his Mind Man deriveth from the two Faculties, which he hath from the Lord, called Liberty and Rationality; from

from which if he had not an external and an internal Principle of Thought, he could not perceive and see any Evil in himself, and be reformed; yea neither could he speak, but only utter Sounds like a Beast.

105. The internal Principle of Thought is from the Life's Love and it's Affections and consequent Perceptions; the external Principle of Thought is from the Things which are in the Memory, and which are subservient to the Life's Love for Confirmations, and for Means to attain it's End. Man, from Infancy to Youth, is in the external Principle of Thought derived from the Affection of knowing, which then maketh his internal Principle; there transpireth also Something of Concupiscence and thence of Inclination derived from the Life's Love connate from his Parents; But afterwards, as he liveth, his Life's Love is formed, whose Affections and consequent Perceptions make the internal Principle of his Thought, and from the Life's Love is produced the Love of Means, whose Delights, and the Sciences excited thence from the Memory, make the external Principle of his Thought.

106. II. *That the external Principle of the Thought of Man is in itself such as it's Internal is.* That Man from Head to Foot is such as his Life's Love is, was shewn above: Here therefore it may be expedient to premise Something concerning the Life's Love, before we proceed

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to speak of the Affections, which, together with Perceptions, make the Internal of Man, and of the Delights of the Affections, together with the Thoughts, which make his External. Loves are manifold, but there are two Loves like Lords and Kings, celestial Love and infernal Love; celestial Love is Love to the Lord and neighbourly Love, and infernal Love is the Love of Self and of the World; these Loves are opposite to each other, as Heaven and Hell; for he who is in the Love of Self and of the World, willeth not Good to any one but himself, but he who is in Love to the Lord and in Love towards his Neighbour, the same willeth Good to all. These two Loves are the Life's Loves of Man, but with much Variety; celestial Love is the Life's Love of those whom the Lord leadeth, and infernal Love is the Life's Love of those whom the Devil leadeth. But the Life's Love of any one cannot exist without Derivations, which are called Affections; the Derivations of infernal Love are Affections of Evil and of what is False, properly called Concupiscences; and the Derivations of celestial Love are Affections of Good and Truth, properly called Dilections. The Affections of infernal Love, which properly are Concupiscences, are as many as there are Evils, and the Affections of celestial Love, which properly are Dilections, are as many as there are Goods. The Love dwelleth in it's Affections, like a Lord

in his Domain, or like a King in his Kingdom: It's Dominion and Kingdom is over the Things which appertain to the Mind, that is, which appertain to the Will and the Understanding of Man, and thence to his Body. The Life's Love of Man, by it's Affections and the Perceptions thence derived, and by it's Delights and the Thoughts thence derived, governeth the whole Man, the Internal of his Mind by it's Affections and the Perceptions thence derived, and the External of his Mind by the Delights of it's Affections and the Thoughts thence derived.

107. The Form of this Government may in some Measure be seen by Comparisons: Celestial Love, with the Affections of Good and Truth, and the Perceptions thence derived, and at the same Time with the Delights of these Affections and the Thoughts thence derived, may be compared to a Tree with beautiful Branches, Leaves, and Fruits; the Life's Love is that Tree, the Branches with the Leaves are the Affections of Good and Truth with their Perceptions, and the Fruits are the Delights of the Affections with their Thoughts. But infernal Love, with it's Affections of Evil and of what is False, which are Concupiscences, and at the same Time with the Delights of these Concupiscences and the Thoughts thence derived, may be compared to a Spider and the Web which encompasseth it; the Love itself is the Spider, the Concupiscences

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of Evil and what is False are the retiform Threads nearest to the Seat of the Spider; and the Delights of these Concupiscences with deceitful Machinations are the more remote Threads, where Flies are caught, entangled, and devoured.

108. From these Comparisons may indeed be seen the Conjunction of all Things of the Will and Understanding, or of the Mind of Man, with his Life's Love, but yet not rationally: This Conjunction may be seen rationally thus: There are every where three Things together which make one, which are called End, Cause, and Effect; the Life's Love in Man is the End, the Affections with their Perceptions are the Cause, and the Delights of the Affections with their Thoughts are the Effect; for in like Manner as the End by the Cause cometh into Effect, so also Love by it's Affections cometh to it's Delights, and by it's Perceptions to it's Thoughts: Effects themselves are in the Delights of the Mind and their Thoughts, when the Delights are of the Will and the Thoughts are of the Understanding thence derived, consequently when there is a full Consent therein; Effects are in this Case Effects of his Spirit, which, although they do not come into bodily Action, are still as it were in Act, when there is Consent; they are also then together in the Body, and dwell there with his Life's Love, and breathe after Action, which is produced when Nothing hindereth: Such are the

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Concupiscences

Concupiscences of Evil, and Evils themselves, in those, who make Evils allowable in their Spirit. Now as the End joineth itself with the Cause; and by the Cause with the Effect, so the Life's Love joineth itself with the internal Principle of Thought, and by that with it's external; hence it is evident, that the external Principle of the Thought of Man in itself is such as it's internal is, for the End infuseth all it hath into the Cause, and through the Cause into the Effect, there being Nothing essential in the Effect, but what is in the Cause, and through the Cause in the End; and forasmuch as the End is thus the very essential Principle which entereth the Cause and the Effect, therefore the Cause and Effect are called the middle End and the ultimate End.

109. It appears sometimes as if the external Principle of the Thought of Man was not in itself such as it's internal is; but this cometh to pass, because the Life's Love, with it's Internals about it, placeth a Substitute below itself, which is called the Love of Means, and enjoineth it to take Heed and guard lest any Thing of it's Concupiscences should appear; wherefore that Substitute (or Deputy) from the Craftiness of it's Prince, which is the Life's Love, speaketh and acteth according to the civil Institutions of the Kingdom, according to the Morals of Reason, and according to the Spirituals of the Church, and indeed so cunningly and ingeniously, that no

one seeth but they are such as they speak and act, and at length, by encompassing themselves with a Veil, they scarcely know any otherwise themselves: Such are all Hypocrites; and such are Priests, who in their Hearts make light of their Neighbour, and do not fear God, and yet preach of the Love of their Neighbour and the Love of God: Such are Judges, who judge under the Influence of Bribes and Friendships, when they pretend a Zeal for Justice, and speak from Reason of Judgment: Such are Merchants, insincere and fraudulent at Heart, when they act sincerely for the Sake of Interest: And such are Adulterers, when, from that Rationality which every Man is possessed of, they speak of the Chastity of Marriage; and so in other Instances. But these same Persons, if they strip the Love of Means, the Substitute of their Life's Love, of the Garments of Purple and fine Linen, with which they had invested it, and clothe it in it's domestic Dress, then they think, and sometimes speak with their most intimate Friends, who are in a similar Life's Love, directly the contrary. It may be thought, that when they, from the Love of Means, have spoken so justly, sincerely, and piously, then the Quality of their internal Thought was not in the External of their Thought, but still it was therein, there being Hypocrisy and the Love of Self and of the World in those, whose Cunning it is to seek Reputation for the
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Sake of Honour or Interest to the last Appearance: This Quality of the internal is in the external Principle of their Thought, when they so speak and act.

110. But in those who are in celestial Love, the internal and external Principle of Thought, or the internal and external Man, act as one, when they speak, nor do they know any Difference; their Life's Love, with it's Affections of Good and their Perceptions of Truth, is like the Soul in whatever they think, and thence speak and do; if they are Priests, they preach from Love towards their Neighbour and the Love of God; if they are Judges, they judge from Justice itself; if they are Merchants, they act from Sincerity itself; if they are married Men, they love their Wives from Chastity itself, and so on. Their Life's Love also hath a Love of Means, as it's Substitute, which it teacheth and leadeth to act from Prudence, and clothes it in Garments of Zeal for the Truths of Doctrine, and at the same Time for the Goods of Life.

III. III. *That the internal Principle cannot be purified from the Concupiscences of Evil, so long as Evils in the external Man are not removed, because they obstruct,* follows from what was said above, that the external Principle of the Thought of Man is such in itself as the Internal of his Thought is, and that they adhere together like that which is not only within in another, but is also

also from the other, wherefore one of them cannot be separated, unless the other be separated at the same Time; so it is with every external Principle which is from an internal, and with every posterior which is from a prior, and with every Effect which is from a Cause. Now forasmuch as Concupiscences, together with Craftiness, make the internal Principle of Thought in the Wicked, and the Delights of Concupiscences together with Machinations make the external Principle of Thought in them, and the latter are joined with the former in one, it follows, that the internal Principle cannot be purified from Concupiscences, so long as Evils in the external Man are not removed. It is to be noted, that it is the internal Will of Man which is in Concupiscences, and that it is his internal Understanding which is in Craftiness, and that it is his external Will which is in the Delights of Concupiscences, and his external Understanding which is in Machinations from Craftiness: Every one may see that Concupiscences and their Delights make one, also that Craftiness and Machinations make one, and that these four are in one Series, and make together as it were one Bundle; from which Consideration it is again evident, that the internal Principle, which consisteth of Concupiscences, cannot be cast out but by the Removal of the external, which consisteth of Evils. Concupiscences by their Delights produce Evils, but
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when Evils are thought allowable, which is done by Consent of the Will and Understanding, then the Delights and Evils make one; that Consent is an Act, is well known; which is also what the Lord saith, "*If any one looketh at a Woman, to lust after her, he hath already committed Adultery with her in his Heart,*" Matth. v. 28: It is the same with other Evils.

¶ 112. Hence then it may appear, that in Order to Man's being purified from the Concupiscences of Evil, Evils are entirely to be removed from the external Man, for until this is done, there is no Exit given to Concupiscences, and if an Exit (or Egress) is not given them, Concupiscences remain within, and breathe forth Delights from themselves, and so drive Man to Consent, consequently to Action: Concupiscences enter the Body by the External of Thought, wherefore when there is Consent in the External of Thought, they are immediately in the Body, the Delight which is felt being there: That such as the Mind is, such is the Body, consequently the whole Man, may be seen in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 362 to 370. This may be illustrated by Comparisons, and also by Examples: *By Comparisons* thus; Concupiscences with their Delights may be compared to Fire, which the more it is kindled, the more it burneth; and the freer Extension it hath, the wider it spreadeth itself, until in a City it consumeth

sumeth it's Houses, and in a Wood it's Trees; the Concupiscences of Evil also in the Word are compared to Fire, and Evils proceeding from them to a Conflagration; the Concupiscences of Evil with their Delights in the spiritual World appear also as Fires; infernal Fire is Nothing else. They may also be compared to Deluges and Inundations of Waters, when Mounds or Dykes are removed. They may also be compared to Gangrenes and Imposthumes, which bring Death upon the Body, as they spread, or as they are not cured. *By Examples* it is clearly evident, that if Evils in the external Man are not removed, Concupiscences with their Delights increase and become exuberant: A Thief, in Proportion as he stealeth, in the same Proportion hath the Concupiscence of stealing, till at length he cannot desist: The same is true of a fraudulent Person, in Proportion as he defraudeth: It is the same also with Hatred and Revenge, with Luxury and Intemperance, with Adultery and Blasphemy; that the Love of Dominion grounded in the Love of Self increaseth in Proportion as it is given Way to, is well known; in like Manner the Love of possessing Goods grounded in the Love of the World; it appears as if there was no Bound or End to them. From these Considerations it is evident, that in Proportion as Evils in the external Man are not removed, in the same Proportion the Concupiscences thereof abound; also
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in such Degree as Evils are given Way to, in the same Degree Concupiscences increase.

113. Man cannot perceive the Concupiscences of his own Evil; he perceiveth the Delights of them indeed, but he reflects little upon them, for Delights occupy the Thoughts, and take away Reflections; wherefore if he did not from some other Source know that they are Evils, he would call them Goods, and would perpetrate them from Liberty according to the Reason of his Thought; and when he doeth this, he appropriates them to himself: In Proportion as he confirmeth them as allowable, in the same Proportion he enlargeth the Court of his reigning Love, which is his Life's Love; it's Court is composed of Concupiscences, for they are as it were it's Ministers and Guards, whereby it governeth the Exteriors which constitute it's Kingdom; but such as the King is, such are his Ministers and Guards, and such is his Kingdom; if the King is a Devil, then his Ministers and Guards are Insanities, and the People of his Kingdom are Falses of all Kinds, which his Ministers, whom they call wise, although they are insane, by Reasonings from Fallacies and by Phantasies make to appear as Truths, and to be acknowledged as Truths. Can such a State of Man be changed otherwise than by removing Evils in the external Man, for so the Concupiscences also which adhere to Evils are removed;

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otherwise no Egress is afforded to Concupiscences, for they are shut in, like a besieged City, or an Ulcer skinned over.

114. IV. *That Evils in the external Man cannot be removed by the Lord but by Means of Man.* In all Christian Churches this Doctrine is received, that Man, before he approacheth the holy Communion, is to examine himself, to see and acknowledge his Sins, and to repent, by desisting from them, and rejecting them because they are from the Devil; and that otherwise his Sins are not forgiven, and that he is condemned: The English, although they are in the Doctrine of Faith alone, nevertheless in the Prayer at the holy Communion, openly teach Self-Examination, the Acknowledgment and Confession of Sins, Repentance, and a new Life, and threaten those, who do not comply, in these Words, that otherwise *the Devil will enter into them as he did into Judas, and fill them with all Iniquity, and destroy them Body and Soul.* The Germans, Swedes, and Danes, who are also in the Doctrine of Faith alone, in the Prayer at the holy Communion teach the same, threatening also, that otherwise they will incur infernal Punishment, and eternal Damnation, by Reason of the Mixture of what is sacred and prophane: These Things are read by the Priest with a loud Voice before those who are about to receive the Lord's Supper, and are heard by them with a full

full Acknowledgment that it is so. Nevertheless the same Persons, when they hear a Sermon the same Day on Faith alone, and then that the Law doth not condemn them, because the Lord had fulfilled it for them, and that from themselves they cannot do any Good but what is meritorious, and thus that Works have Nothing of Salvation in them, but Faith only, they return Home entirely forgetful of their former Confession, and rejecting it, in Proportion as they think of the Sermon on Faith alone. Which Doctrine now is true, the latter or the former? (for two Things contrary to each other cannot both be true) that without an Examination, Knowledge, Acknowledgment, Confession and Rejection of Sins, therefore without Repentance, there is no Remission thereof, consequently no Salvation but eternal Damnation? or that such Things contribute Nothing to Salvation, because full Satisfaction for all the Sins of Men was made by the Lord through the Passion of the Cross for those who are in Faith, and that they who are in Faith only with a Confidence that it is so, and in Confidence of the Imputation of the Lord's Merit, are without Sins, and that they appear before the Lord like those who have their Faces clean washed? From the above it is evident, that the common Religion of all the Churches in the Christian World is, that Man ought to examine himself, to see and acknowledge his

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Sins, and afterwards to desist from them, and that otherwise there is no Salvation, but Condemnation. That this is moreover Divine Truth itself, is evident from those Passages in the Word, where Man is commanded to repent, as from these, "*Jesus said, bring forth Fruits worthy of REPENTANCE, now also the Axe is laid unto the Root of the Trees; every Tree therefore which bringeth not forth good Fruit shall be hewn down and cast into the Fire,*" Luke iii. 8, 9. "*Jesus said, except ye REPENT, ye shall all perish,*" Luke xiii. 3, 5. "*Jesus preached the Gospel of the Kingdom of God; REPENT ye, and believe the Gospel,*" Mark i. 14, 15. "*Jesus sent forth his Disciples, who went out and preached that Men should REPENT,*" Mark vi. 12. "*Jesus said unto the Apostles, that they should preach REPENTANCE AND REMISSION OF SINS TO ALL NATIONS,*" Luke xxiv. 47. "*John did preach the Baptism of REPENTANCE FOR THE REMISSION OF SINS,*" Mark i. 4. Luke iii. 3. Think on this Subject also from some Degree of Understanding, and if you have any Religion, you will see, that Repentance from Sins is the Way to Heaven, and that Faith separate from Repentance is not Faith, and that they who are not in Faith in Consequence of not being in Repentance, are in the Way to Hell.

115. They who are in Faith separate from Charity, and have confirmed themselves therein
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from the Saying of Paul to the Romans, "*That Man is justified by Faith without the Works of the Law,*" iii. 28, adore this Saying like those who adore the Sun, and become like those who fix their Eyes steadily upon the Sun, whereby the Sight becoming dim, doth not see any Thing in the Midst of Light; for they do not see what is understood there by Works of the Law, that they are the Rituals which are described by Moses in his Books, which are every where there called the Law, and not the Commandments of the Decalogue; therefore lest the Commandments of the Decalogue should be understood, he explaineth it by saying, "*Do we then make void the Law by Faith; God forbid; yea we establish the Law,*" Verse 31, of the same Chapter. They, who from the above Saying have confirmed themselves in Faith separate from Charity, by looking at that Passage as at the Sun, do not see where Paul enumerates the Laws of Faith, that they are the very Works of Charity; what then is Faith without it's Laws? Neither do they see where he enumerates evil Works, saying, that they who do them, cannot enter into Heaven. From which it is evident, what Blindness is induced from this one Passage misunderstood.

116. The Ground and Reason why Evils in the external Man cannot be removed but by Means of Man, is, because it is of the Divine Providence, that whatsoever a Man heareth, seeth, thinketh,

thinketh, willeth, speaketh, and doeth, should appear altogether as his own; that without this Appearance Man would have no Reception of Divine Truth, no Determination to do Good, no Appropriation of Love and Wisdom, also of Charity and Faith, and thence no Conjunction with the Lord, consequently no Reformation and Regeneration, and thereby Salvation, is shewn above, n. 71 to 95, and the following: That without this Appearance, Repentance from Sins is not possible, yea nor Faith, is evident; also that Man, without that Appearance, is not Man, but void of rational Life, like a Beast. Let him, who is so disposed, consult his own Reason concerning this Question, Doth it not appear that Man thinketh from himself of Good and Truth, as well spiritual as moral and civil? Let him then receive this Doctrinal, that all Good and Truth is from the Lord, and Nothing from Man: Will he not acknowledge this Consequence, that Man ought to do Good and think Truth as from himself, but still to acknowledge that they are from the Lord; therefore also that Man ought to remove Evils as from himself, but still to acknowledge that he doeth it from the Lord.

117. There are many who do not know that they are in Evils, because they do not commit them in Externals; for they are afraid of civil Laws, and also of the Loss of Reputation, and thus

thus they acquire a Custom and Habit of shunning Evils as detrimental to their Honour and Interest: But if they do not shun Evils from a Principle of Religion, because they are Sins, and against God, then the Concupiscences of Evil with their Delights remain in them, like impure Waters obstructed or stagnated; let them explore their Thoughts and Intentions, and they will find such Concupiscences, provided they know what Sin is. There are many such, who have confirmed themselves in Faith separate from Charity, who, because they believe that the Law doth not condemn, do not even attend to Sins, and indeed doubt whether there be any such Thing, and that if there be, they are not such in the Sight of God, because they are forgiven. Such also are natural Moralists, who think civil and moral Life with it's Prudence operates in all Things, and the Divine Providence not in any Thing. Such also are they who studiously affect the Reputation and Name of Honesty and Sincerity for the Sake of Honour or Interest. But they who are such, and at the same Time spurn Religion, after Death become Spirits of Concupiscences, who appear to themselves as if they were real Men, but to others at a Distance as Priapuses; and they see in the Dark, and not at all in the Light, like Owls.

118. From these Considerations now follows the Confirmation of Article V, which is, *That therefore*

therefore Man ought to remove Evils from the external Man as from himself; which may also be seen explained in three Articles in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM; in one, That no one can shun Evils as Sins, so as interiorly to have an Aversion for them, but by Combats against them, n. 92 to 100. In another, That Man ought to shun Evils as Sins, and fight against them as from himself, n. 101 to 107. In the third, That if any one shunneth Evils as Sins from any other Cause, than because they are Sins, he doth not shun them, but only maketh them not to appear before the World, n. 108 to 113.

119. VI. *That the Lord in this Case purifieth Man from Concupiscences in the internal Man, and from Evils themselves in the external. The Reason why the Lord purifieth Man from Concupiscences of Evil, when Man removeth Evils as from himself, is because the Lord cannot purify him until Man doeth this; for there are Evils in the external Man, and Concupiscences of Evil in the internal, and they cohere together like the Roots of a Tree to their Trunk: Wherefore unless the Evils are removed, there is no Aperture; for they obstruct and shut the Door, which cannot be opened by the Lord but by Means of Man, as was shewn above: When Man so opens the Door as from himself, then the Lord at the same Time extirpates Concupiscences.*

scences. The Reason also is, because the Lord acteth upon the Intimum [inmost Part] of Man, and from the Intimum upon it's Consequents to the Ultimates, and in the Ultimates the Man is all together; so long therefore as the Ultimates are kept shut by the Man himself, there cannot any Purification be effected by the Lord, but only such an Operation in Interiors, as the Lord produceth in Hell, whereof Man is a Form, who is in Concupiscences and at the same Time in Evils, which Operation is only a Disposition that one may not destroy another, and that Goodness and Truth may not be violated. That the Lord continually urgeth and presseth, that Man would open the Door to him, is evident from the Lord's Words in the Revelation, "*Behold I stand at the Door, and knock; if any Man bear my Voice, and open the Door, I will come in to him, and will sup with him, and he with Me,*" iii. 20.

120. Man knoweth Nothing at all of the interior State of his Mind, or his internal Man, nevertheless there are there infinite Things, whereof not one cometh to his Knowledge; for the Internal of the Thought of Man, or his internal Man, is his Spirit itself, and in it there are as infinite or innumerable Things, as there are in a Man's Body, yea still more innumerable, for the Spirit of Man is in it's Form a Man, and all Things thereof correspond to all the Things of a Man in his Body. Now as

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Man knoweth Nothing from any Sensation, how his Mind or Soul operateth jointly and severally upon all Things of his Body, so neither doth Man know how the Lord operateth upon all Things of his Mind or Soul, that is, upon all Things of his Spirit; the Operation is continual; in this Man hath no Share; but yet the Lord cannot purify Man from any Concupiscence of Evil in his Spirit, or internal Man, so long as Man keepeth his External shut; there are Evils, by which Man keepeth his External shut, whereof each appeareth to him as one, although there are Infinites in each; when Man removeth this seeming one, then the Lord removeth the Infinites in it. This is what is meant by the Lord's purifying Man from Concupiscences of Evil in the internal Man, and from the Evils themselves in the external.

121. It is thought by many, that barely to believe that which the Church teacheth, purifies a Man from Evils; and it is thought by some, that to do Good purifies; by some that to know, speak, and teach such Things as are of the Church; by some that to read the Word and Books of Piety; by some to frequent Churches, to hear Sermons, and especially to receive the Holy Supper; by some to renounce the World, and study Piety; by some to confess themselves guilty of all Sins, and so on. But nevertheless none of these Things do at all purify a Man, unless

unless he explore himself, see his Sins, acknowledge them, condemn himself for them, and repent by desisting from them; and all these Things he must do as from himself, but still from an Acknowledgment at Heart that he doeth them from the Lord. Before this is done, the above-named Acts avail Nothing, for they are either meritorious or hypocritical; and they appear in Heaven before the Angels either like beautiful Harlots smelling offensively from their Diseases; or like deformed Women appearing handsome by putting on Paint; or like personating Players and Mimics on the Stage; or like Apes in human Apparel. But when Evils are removed, then the above-mentioned Acts become Acts of the Love, and the Doers thereof appear in Heaven before the Angels as beautiful Men, and as their Associates and Companions.

122. But it is well to be attended to, that Man in doing the Work of Repentance ought to look up to the Lord only; if he looks up to God the Father only, he cannot be purified; nor if to the Father for the Sake of the Son; neither if to the Son as a Man only; for there is one God, and the Lord is He, for his Divine and his Human [Essence] constitute one Person, as is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD. That every one in doing Repentance might look to the

Lord only, the Holy Supper was instituted by Him, which confirms the Remission of Sins with those who repent; it confirms it, because in that Supper, or Communion, every one is kept looking to the Lord only.

123. VII. *That it is the *CONTINUUM [continual Endeavour] of the Divine Providence of the Lord, to join Man to himself and himself to Man, that he may be able to give him the Felicities of eternal Life; which cannot be done, but in Proportion as Evils with their Concupiscences are removed.* That it is the Continuum [continual Endeavour] of the Divine Providence of the Lord to join Man to Himself and Himself to Man, and that it is this Conjunction which is called Reformation and Regeneration, and that Man thence hath Salvation, was shewn above, n. 27 to 45. Who doth not see that Conjunction with God is eternal Life and Salvation? This every one sees who believeth, that Men by Creation are Images and Likenesses of God, Genes. i. 26, 27; and who knoweth what an Image and Likeness of God

* The Words *Intimum* and *Continuum* are preserved in the Translation for the Sake of a Distinction, which seems intended by the Author. The *Intimum* of the Divine Providence is the inmost End, Purpose, and Object, and the *Continuum* is a continual Endeavour to operate certain Things as Means conducive to this End. In short, the *Intimum* is the End, the *Continuum* is the Means or Cause, [and the *Ultimum* is the Effect,

God is. Who that hath sound Reason, when he thinks from his Rationality, and wills to think from his Liberty, can believe that there are three Gods, equal in Essence, and that the Divine Esse or Divine Essence can be divided? That there is a Trine [threefold Principle] in one God, may be thought and comprehended, as the Soul and Body is comprehended in an Angel and in a Man, and the Sphere of Life proceeding from them; and whereas this Trine in one exists only in the Lord, it follows, that Conjunction must be with Him: Make Use of your Rationality, and at the same Time of your Liberty of thinking, and you will see this Truth in it's Light, admitting only first, that there is a God, and that there is a Heaven, and eternal Life. Now forasmuch as God is one, and Man by Creation was made an Image and Likeness of Him, and forasmuch as by infernal Love, and it's Concupiscences, and their Delights, he came into the Love of all Evils, and thereby destroyed the Image and Likeness of God in himself, it follows, that it is the Continuum of the Divine Providence of the Lord, that he may conjoin Man to Himself and Himself to Man, and thus cause Man to be his Image: That this is to the Intent, that the Lord may be able to give Man the Felicities of eternal Life, follows also, for such is the Nature of the Divine Love: But the Reason why he cannot give those Felicities,

Felicities, nor make Man an Image of Himself, except Man as from himself remove Sins in the external Man, is, because the Lord is not only Divine Love, but also Divine Wisdom, and Divine Love doeth Nothing but from it's Divine Wisdom, and according to it: That Man cannot be conjoined to the Lord, and so reformed, regenerated, and saved, unless he is permitted to act from Liberty according to Reason, (for thereby Man is Man) is according to his Divine Wisdom, and whatsoever is according to the Divine Wisdom of the Lord, that also is of his Divine Providence.

124. To what hath been said I will add two Arcana of Angelic Wisdom, from which the Nature of the Divine Providence may be seen; the first is, that the Lord never acts upon any particular Principle in Man separately, unless upon all at once: The other is, that the Lord acts from Intimates [inmost Principles] and from Ultimates [last or lowest Principles] at once, *The Reason why the Lord never acteth upon any particular Principle in Man separately, unless upon all at once*, is, because all Things of Man are in such Connection, and by their Connection in such Form, that they act, not as many, but as one: That Man, as to his Body, is in such Connection, and by that Connection in such a Form, is known; in a similar Form, by Virtue of the Connection of the Whole, is the human Mind also,

also, for the human Mind is the spiritual Man, and is moreover actually a Man: Hence it is that the Spirit of Man, which is his Mind in the Body, is in every Particular of it's Form a Man, wherefore Man after Death is equally a Man as in the World, only with this Difference, that he hath put off that Covering which constituted his Body in the World. Now forasmuch as the human Form is such, that all it's Parts make one common [Form] which acts, as one, it follows, that one Part cannot be removed out of it's Place and changed as to it's State, but in Consent with the rest, for if one were moved out of it's Place and changed as to it's State, the Form would suffer, which must act as one. Hence it is evident, that the Lord never acts upon any particular Part or Principle, unless upon all at once: Thus doth the Lord act upon the universal Angelic Heaven, because the universal Angelic Heaven in the Sight of the Lord is as one Man; so also doth the Lord act upon every Angel, because every Angel is a Heaven in it's least Form; so also doth he act upon every Man, proximately upon all Things of his Mind, and through these upon all Things of his Body; for the Mind of Man is his Spirit, and according to it's Conjunction with the Lord is an Angel, and his Body is Obedience. But it is well to be observed, that the Lord acteth singularly, yea most singularly, also upon every

Particular of Man, but at the same Time through all Things of his Form; nevertheless he doth not change the State of any Part, or of any Thing in particular, except conveniently to the whole Form: But of this more will be said in what follows, where it will be demonstrated, that the Divine Providence of the Lord is universal, because it is in Singulars, and that it is singular because it is universal. *The Reason why the Lord acteth from Intimates [inmost Principles] and from Ultimates [last or lowest Principles] at once,* is, because thus and no otherwise all and singular Things are contained in their Connection; for Intermediates depend successively upon Intimates [inmost Principles] even to Ultimates, and in Ultimates they exist all together; for in the Treatise ON THE DIVINE LOVE AND THE DIVINE WISDOM, in Part the Third, it is shewn, that in the Ultimate [Part or Principle] there is the Simultaneous derived from the First of all Principles. Hence also it is, that the Lord from Eternity, or Jehovah, came into the World, and there put on and assumed the Human [Nature] in Ultimates [last or lowest Principles], that he might be from first Principles at the same Time in Ultimates, and thus from first Principles by Ultimates govern the universal World, and so save Men, whom he can save, according to the Laws of his Divine Providence, which are also the Laws of his Divine Wisdom. In this Manner, therefore,

therefore, it is true, what is known in all Christian Countries, that no Mortal could have been saved, except the Lord had come into the World, concerning which see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 35. Hence it is that the Lord is called the First and the Last.

125. These Angelic Arcana are premised, in Order that it may be comprehended, how the Divine Providence of the Lord operates, that he may conjoin Man to Himself, and Himself to Man; this is not effected upon any Particular of Man separately, except upon all of him at once; and this is done from the Intimum [inmost Principle] of Man, and from his Ultimates at once: The Intimum of Man is his Life's Love, his Ultimates are the Things which are in the External of his Thought, his Intermediates are the Things which are in the Internal of his Thought; the Nature and Quality of these Principles, in a wicked Man, was shewn in the foregoing Pages; from which Consideration it is again evident, that the Lord cannot act from Intimates and Ultimates at once, except together with Man, for Man is together with the Lord in Ultimates; wherefore as Man acteth in Ultimates, which are at his Disposal, because they are subject to his Free-Will, so the Lord acteth from his Intimates, and upon Successives to Ultimates. The Things which are in the

Intimates of Man, and in Successives from the Intimates to the Ultimates, are altogether unknown to Man, and therefore Man is totally ignorant how and what the Lord operates there; but forasmuch as they cohere as one with the Ultimates, therefore it is not necessary for Man to know more than that he ought to shun Evils as Sins, and look up to the Lord. Thus and no otherwise can his Life's Love, which by Birth is infernal, be removed by the Lord, and a Love of celestial Life be implanted in Place of it.

126. When the Love of celestial Life is implanted by the Lord in Place of the Love of infernal Life, then in Place of the Concupiscences of Evil and what is False are implanted Affections of Good and Truth, and in Place of the Delights of the Concupiscences of Evil and what is False are implanted Delights of the Affections of Good, and in Place of the Evils of infernal Love are implanted the Goods of celestial Love: Then instead of Cunning is implanted Prudence, and instead of Thoughts of Malice are implanted Thoughts of Wisdom: Thus Man is born again, and becometh a new Man. What Goods succeed in Place of Evils, may be seen in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 67 to 73, 74 to 79, 80 to 86, 87 to 91. Also, that in Proportion as a Man shunneth and turneth away

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from Evils as Sins, in the same Proportion he loveth the Truths of Wisdom, n. 32 to 41; and that in the same Proportion he hath Faith, and becometh spiritual, n. 42 to 52.

127. That it is the common Religion in the universal Christian World, that Man should examine himself, see his Sins, acknowledge them, confess them before God, and desist from them, and that this is Repentance, Remission of Sins, and thence Salvation, was shewn above from the Prayers read before the Holy Communion in all the Christian Churches. The same may also appear from the Creed, which hath it's Name from Athanasius, which also is received in the whole Christian World, where at the End there are these Words, *The Lord will come to judge both the Quick and the Dead, at whose Coming they who have done Good, will enter into Life eternal, and they who have done Evil into eternal Fire.*

128. Who doth not know from the Word, that the Life of every one after Death is according to his Actions? Open the Word, read it, and you will clearly see it, but in this Case remove your Thoughts from Faith, and Justification by it alone. That the Lord in his Word every where teacheth this, let these few Passages testify, "*Every Tree which bringeth not forth GOOD FRUIT, shall be cut down and cast into the Fire; wherefore by their FRUITS ye shall know them,*" Matth. vii. 19, 20. "*Many will say to Me*

in that Day, Lord, have we not prophesied in thy Name, and in thy Name done many wonderful Works; but then will I profess unto them, I never knew you, depart from Me ye that work INIQUITY," Matth. vii. 22, 23. "Whosoever beareth my Words and DOETH THEM, I will liken him unto a wise Man which built his House upon a Rock; but every one that beareth my Words and DOETH THEM NOT, shall be likened unto a foolish Man which built his House upon the Sand," Matth. vii. 24, 26. Luke vi. 46 to 49. "The Son of Man shall come in the Glory of his Father, and then shall be REWARD EVERY ONE ACCORDING TO HIS WORKS," Matth. xvi. 27. "The Kingdom of God shall be taken from you, and given to a Nation BRINGING FORTH THE FRUITS THEREOF," Matth. xxi. 43. "Jesus said, my Mother and my Brethren are these, which bear the Word of God and DO IT," Luke viii. 21. "Then ye shall begin to stand without and to knock at the Door, saying, Lord, open to us; but he shall answer and say unto you, I know you not whence you are, depart from Me all ye WORKERS of Iniquity," Luke xiii. 25 to 27. "And shall come forth, they that have done Good, unto the Resurrection of Life, and they that have done EVIL, unto the Resurrection of Judgment," John v. 29. "We know that God beareth not SINNERS, but if any Man be a Worshipper of God, AND DOETH HIS WILL, him he beareth," ix. 31. "If ye know these Things, happy are ye if ye DO THEM," John xiii. 17. "He that hath my Commandments,

Commandments, and DOETH THEM, be it is that loveth Me, and I will love him, and will come to him, and will make my Abode with him," John xiv. 15, 21 to 24. "*Ye are my Friends, IF YE DO whatsoever I command you: I have chosen you, that ye should BRING FORTH FRUIT, and that YOUR FRUIT should remain,"* John xv. 14, 16. "*The Lord said unto John, unto the Angel of the Church of Ephesus write, I KNOW THY WORKS: I have against thee, that thou hast left thy first CHARITY, REPENT AND DO THE FIRST WORKS; or else I will remove thy Candlestick out of his Place,"* Rev. ii. 1, 2, 4, 5. "*Unto the Angel of the Church of Smyrna write, I KNOW THY WORKS,"* Rev. ii. 8. "*Unto the Angel of the Church in Pergamos write, I KNOW THY WORKS, REPENT,"* Rev. ii. 13, 16. "*Unto the Angel of the Church in Thyatira write, I KNOW THY WORKS AND CHARITY; AND THY LAST WORKS to be more than the first,"* Rev. ii. 18. "*Unto the Angel of the Church in Sardis write, I KNOW THY WORKS, that thou hast a Name that thou livest, and art dead, I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD, REPENT,"* Rev. iii. 1, 2, 3. "*And to the Angel of the Church in Philadelphia write, I KNOW THY WORKS,"* Rev. iii. 7, 8. "*Unto the Angel of the Church in Laodicea write, I KNOW THY WORKS, REPENT,"* Rev. iii. 14, 15, 19. "*I heard a Voice from Heaven saying, write, blessed are the Dead, which die in the Lord from henceforth; THEIR WORKS FOLLOW THEM,"*

THEM," Rev. xiv. 13. "A Book was opened, which is the Book of Life, and the Dead were judged, ALL ACCORDING TO THEIR WORKS," Rev. xx. 12, 13. "Behold I come quickly, and my Reward is with Me, TO GIVE EVERY MAN ACCORDING TO HIS WORK," Rev. xxii. 12. These Passages are in the New Testament, there are still more in the Old, out of which I will adduce only this, "Stand in the Gate of the Lord, and proclaim there this Word; thus saith Jehovah of Hosts the God of Israel, amend your Ways and your Works; trust ye not in lying Words, saying, the Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah are these. Will ye steal, murder, and commit Adultery, and swear by a Lie, and come and stand before Me in this House, which is called by my Name, and say, we are delivered, while ye do these Abominations? Is this House become a Den of Robbers? Behold, even I have seen it, saith Jehovah," Jer. vii. 1, 3, 4, 9, 10, 11.

That

That it is a Law of the Divine Providence, that Man be not forced by external Means to think and will, and so to believe and love the Things which are of Religion; but that Man lead, and sometimes force himself to it.

129. **T**HIS Law of the Divine Providence follows from the two preceding, which are; That Man should act from Liberty according to Reason, of which, n. 71 to 99: And this from himself, although from the Lord, therefore as if from himself, of which, n. 100 to 128: And forasmuch as to be forced, is not to act from Liberty according to Reason, and is not from himself, but from what is not Liberty, and from another, therefore this Law of the Divine Providence follows after the two others: For every one knows, that no one can be forced to think that which he will not think, and to will that which he thinks not to will, therefore neither to believe that which he doth not believe, and not at all that which he will not believe, and to love that which he doth not love, and not at all that which he will not love; for the Spirit of Man, or his Mind, is in full Liberty to think, will, believe, and

and love; and it is in this Liberty by Virtue of Influx from the spiritual World, which doth not force, for the Spirit or Mind of Man is in that World; but not by Virtue of Influx from the natural World, which is not received, unless they act as one: A Man may be compelled to say, that he thinketh and willeth such and such Things, and that he believeth and loveth such and such Things, but if they are not, or do not, become Objects of his Affection and thence of his Reason, still he doth not think, will, believe, and love them: A Man may also be compelled to speak in Favour of Religion, and to act according to it, but he cannot be compelled to think in Favour of it from any Faith, and to will it from any Love: Every one also, in Kingdoms where Justice and Judgment are preserved, is forced not to speak against Religion, and not to act against it, but still no one can be forced to think and will for it; for it is in the Liberty of every one to think with Hell, and to will for it, as also to think for Heaven and will for it; but Reason teacheth what the one is, and what the other is, and what Portion awaiteth the one, and what the other, and the Will from Reason hath it's Option and Election. Hence it may appear, that what is External cannot force what is Internal: Nevertheless this sometimes is the Case, but that to do so is hurtful, will be shewn in the following Order. I. That no one is reformed by Miracles
and

and Signs, because they force. II. That no one is reformed by Visions and by Conversations with the Dead, because they force. III. That no one is reformed by Threats and Punishments, because they force. IV. That no one is reformed in States not of Rationality and not of Liberty. V. That it is not contrary to Rationality and Liberty for a Man to force himself. VI. That the external Man is to be reformed by the internal, and not *vice versa*.

130. I. *That no one is reformed by Miracles and Signs, because they force.* That Man hath an internal and an external Principle of Thought, and that the Lord floweth through the internal Principle of Thought into it's external in Man, and so teacheth and leadeth him, was shewn above: Also, that it is from the Divine Providence of the Lord, that Man acteth from Liberty according to Reason: Both these Circumstances of Man's Condition would perish, if Miracles were performed, and Man by them were compelled to believe. That this is the Case, may be rationally seen thus: It cannot be denied, that Miracles induce Belief, and strongly persuade that that is true, which is said and taught by him who doeth Miracles; and that this at first so occupieth the external Principle of Man's Thought, that it in a Manner binds and fascinates it: But Man hereby is deprived of his two Faculties, which are called Rationality and

Liberty, whereby he is enabled to act from Free-Will according to Reason, and then the Lord cannot flow in through his Internal into the external Principle of his Thought, but only leave Man to confirm from his Rationality that Thing, which by the Miracle was made an Object of his Belief. The State of Man's Thought is such, that from the internal Principle thereof he sees a Thing in the external Principle thereof as it were in a Glass, for, as was said above, a Man can see his Thought, which cannot be but from interior Thought; and when he sees an Object as in a Glass, he can also turn it this Way and that, and fashion it, until it appeareth to himself beautiful; which Object, if it be a Truth, may be compared unto a Virgin or Youth beautiful and alive; but if the Man cannot turn that Object this Way and that, and fashion it, but only believe it from Persuasion induced by a Miracle, in this Case, if it be a Truth, it may be compared to a Virgin or Youth cut out of Stone or Wood, in which there is no Life; and it may also be compared to an Object, constantly before the Sight, which alone is seen, and hideth all that is on either Side, and behind it; it may also be compared to one continual Sound in the Ear, which taketh away the Perception of Harmony arising from several Sounds: Such Blindness and Deafness is induced in the human Mind by Miracles. It is the same with every Thing

Thing confirmed, which is not seen from some Rationality before it is confirmed.

131. From these Considerations it may appear, that Faith induced by Miracles is not Faith, but Persuasion, for there is Nothing rational in it, still less any Thing spiritual, it being merely external without any internal Principle: It is the same with all that a Man doeth from that persuasive Faith, whether he acknowledge God, or worship him at Home or at Church, or do Good: When a Miracle only induceth Man to Acknowledgment of God, to Worship and Piety, he acteth from the natural Man, and not from the spiritual, for a Miracle infuseth Faith by an external Way, and not by an internal Way, therefore from the World and not from Heaven; and the Lord doth not enter in to Man by any other Way than by an internal Way, which is by the Word, and by Doctrine and Preachings derived from the Word; and forasmuch as Miracles shut up this Way, therefore at this Day no Miracles are wrought.

132. That such is the Nature and Effect of Miracles, may appear manifestly from the Miracles wrought before the Jewish and Israelitish People; although this People saw so many Miracles in the Land of Egypt, and afterwards at the Red Sea, and others in the Desert, and especially upon Mount Sinai, when the Law was promulgated, nevertheless in the Space of a

Month, when Moses tarried upon that Mountain, they made themselves a golden Calf, and acknowledged it for Jehovah who brought them out of the Land of Egypt, Exod. xxxii. 4, 5, 6 : The same also may appear from the Miracles wrought afterwards in the Land of Canaan, notwithstanding which, the People so often departed from the Worship commanded : As also from the Miracles which the Lord, when he was in the World, wrought before them, and yet they crucified him. The Reason why Miracles were wrought among this People, was, because they were altogether external Men, and were introduced into the Land of Canaan, merely that they might represent a Church and it's Internals by the Externals of Worship ; and a wicked Man may be a Representative equally as well as a good Man ; the Externals of Worship among them were Rituals, all which signified Things spiritual and celestial ; yea Aaron, although he made the golden Calf, and commanded the Worship of it, Exod. xxxii. 2, 3, 4, 5, 35, nevertheless could represent the Lord and his Work of Salvation : And forasmuch as they could not, by the Internals of Worship, be led to represent these Things, therefore they were led, yea forced and compelled to it, by Miracles. The Reason why they could not be brought to such Representation by the Internals of Worship, was, because they did not acknowledge the Lord, although the whole

whole Word, which was among them, treateth of Him only; and he who doth not acknowledge the Lord, cannot receive any internal Worship: But after that the Lord manifested himself, and was received and acknowledged as the Eternal God in the Churches, Miracles ceased.

133. Nevertheless the Effect of Miracles upon the Good is different from what it is upon the Wicked: The Good do not desire Miracles, but they believe the Miracles which are recorded in the Word; and if they hear any Thing of a Miracle, they attend no otherwise to it than as a light Argument which confirms their Faith, for they think from the Word, consequently from the Lord, and not from a Miracle. It is otherwise with the Wicked; they indeed may be compelled and forced into Faith, yea into Worship and Piety, but only for a short Time; for their Evils are shut in, the Concupiscences of which, and the Delights thence derived, continually act against the external Principle of their Worship and Piety, and in Order that these Evils may escape from their Confinement and break out, they think of the Miracle, and at length call it a Delusion or an Artifice, or an Operation of Nature, and so return to their Evils; and he who returns to his Evils after Worship, profanes the Truths and Goods of Worship, and the Lot of Profaners after Death is the worst of all: These are they who are meant

by the Lord's Words in Matt. xii. 43, 44, 45 ; whose last State is worse than their first. Moreover, if Miracles were to be wrought before those, who do not believe by Virtue of the Miracles recorded in the Word, they must be continually performed, and presented constantly to View with such Persons. From these Considerations it may appear, whence it is that Miracles are not performed at this Day.

134. II. *That no one is reformed by Visions and by conversing with the Dead, because they force.* Visions are of two Kinds, Divine and diabolical ; Divine Visions are effected by Representatives in Heaven ; and diabolical Visions are effected by Magic in Hell : There are also phantastical Visions, which are Illusions of an abstract Mind. Divine Visions, which, as was said, are produced by Representatives in Heaven, are such as the Prophets had, who, when they were in them, were not in the Body, but in the Spirit ; for Visions cannot appear to any Man when his Body is awake ; wherefore when they appeared to the Prophets, it is said also that they were then in the Spirit ; as appears from the following Passages ; Ezekiel saith, " The Spirit took me up, and brought me in VISION, IN THE SPIRIT OF GOD, into Chaldea, to them of the Captivity ; so the VISION that I had seen went up from me," xi. 1, 24 : Again he saith, " that the Spirit took him up between the Earth and
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the Heaven, and brought him in the VISIONS OF GOD to Jerusalem," viii. 3: In like Manner he was in a Vision of God, or in the Spirit, when he saw four Animals, which were Cherubim, Chap. i. and Chap. x: As also when he saw the new Temple and the new Earth, and an Angel measuring them, Chap. xl. to xlviii. That he was then in the Visions of God, he declares, Chap. xl. 2, 26: And that he was in the Spirit, Chap. xliii. 5. In a similar State was Zechariah, when he saw a Man riding among the Myrtle Trees, Chap. i. 8: When he saw the four Horns and a Man with a measuring Line in his Hand, Chap. ii. 1, 3: When he saw a Candlestick and two Olive Trees, Chap. iv. 1: When he saw a flying Roll and an Ephah, Chap. v. 1, 6: When he saw four Chariots coming out from between four Mountains, and Horses, Chap. vi. 1, and following Verses. In a similar State was Daniel, when he saw four Beasts ascending out of the Sea, Chap. vi. 1, and following Verses: And when he saw the Battle of the Ram and the He-Goat, Chap. viii. 1, and following Verses: That he saw these Things in a Vision of his Spirit, is said, Chap. vii. 1, 2, 7, 13. Chap. viii. 2. Chap. x. 1, 7, 8: And that the Angel Gabriel was seen of him in a Vision, Chap. ix. 21. John also was in a Vision of the Spirit, when he saw the Things which he has described in the Revelation; as
when

when he saw the seven Candlesticks and the Son of Man in the Midst of them, Chap. i. 12 to 16. When he saw a Throne in Heaven, and one sitting on the Throne, and four Animals which were Cherubim, round about it, Chap. iv. When he saw the Book of Life taken by the Lamb, Chap. v. When he saw Horses coming forth out of the Book, Chap. vi. When he saw seven Angels with Trumpets, Chap. viii. When he saw the bottomless Pit opened, and Locusts coming forth out of it, Chap. ix. When he saw the Dragon and his War with Michael, Chap. xii. When he saw the two Beasts, one coming out of the Sea, and the other from the Earth, Chap. xiii. When he saw the Woman sitting upon the scarlet Beast, Chap. xvii. and Babylon destroyed, Chap. xviii. When he saw the white Horse, and Him that sat thereon, Chap. xviii. When he saw the New Heaven and the New Earth, and the Holy Jerusalem coming down out of Heaven, Chap. xxi. And when he saw the River of the Water of Life, Chap. xxii. That he saw these Things in a Vision of the Spirit, is said, Chap. i. 11. Chap. iv. 2. Chap. v. 1. Chap. vi. 1. Chap. xxi. 12. Such were the Visions, which appeared out of Heaven, before the Sight of their Spirit, and not before the Sight of their Body. Such Visions do not exist at this Day, for if they did exist, they would not be understood, because they are effected

effected by Representatives, the Particulars of which signify internal Things of the Church, and Arcana of Heaven: That Visions were also to cease when the Lord came into the World, is foretold by Daniel, Chap. xi. 24. But *diabolical Visions* sometimes have existed, being induced by Enthusiastic Spirits, and Visionaries, who from the Delirium in which they were, called themselves the Holy Ghost. But those Spirits are now collected by the Lord, and cast into a Hell separate from the Hells of others. Hence it is evident, that no one can be reformed by any other Visions than what are recorded in the Word. There are also *phantastical Visions*, but these are mere Illusions of an abstract Mind.

134½. That neither can any one be reformed by speaking with the Dead, is evident from the Lord's Words concerning the rich Man in Hell, and Lazarus in the Bosom of Abraham; for the rich Man said; "*I pray thee Father Abraham, that thou wouldst send Lazarus to my Father's House; for I have five Brethren; that he may testify unto them, lest they also come into this Place of Torment: Abraham said unto him, They have Moses and the Prophets, let them hear them: But he said, Nay, Father Abraham, but if one went unto them from the Dead, they will repent: And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the Dead,*" Luke xvi. 27 to 31. Speaking with the Dead

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would

would have the same Effect as Miracles, of which above; viz. that a Man would be persuaded and compelled to Worship for a short Time; but forasmuch as this deprives Man of Rationality, and at the same Time shuts in Evils, as was said above, when this Charm or internal Restraint is dissolved, the included Evils break out, with Blasphemy and Prophanation: But this only happens when Spirits induce some dogmatic Principle of Religion, which is never done by any good Spirit, still less by any Angel of Heaven.

135. Nevertheless, to speak with Spirits, yet rarely with Angels of Heaven, is given, and hath been given for many Ages back; but when it is given, they speak with Man in his Mother Tongue, but only a few Words: They, however, who speak by Permission of the Lord, never say any Thing which takes away the Freedom of Reason, nor do they teach; for the Lord only teacheth Man, but mediately through the Word in Illumination, of which we shall speak presently: That this is the Case, hath been given to know from my own Experience; I have discoursed with Spirits and with Angels now for several Years, nor durst any Spirit, neither would any Angel, say any Thing to me, much less instruct me, about any Thing in the Word, or any Doctrinal derived from the Word, but the Lord only taught me, who was revealed to me, and afterwards

afterwards continually did and does appear before my Eyes as the Sun in which he is, as he appeareth to the Angels, and illuminated me.

136. III. *That no one is reformed by Threats and Punishments, because they force.* It is a known Thing, that the External cannot force the Internal, but that the Internal can force the External: It is also known, that the Internal is so averse to Force from the External, that it turneth itself away: And it is also known, that external Delights allure the Internal to Consent and to Love: It may also be known, that there exists internal Constraint and internal Liberty. But all these Points, although they are known, are nevertheless to be illustrated; for there are many Things, which, when they are heard, are immediately perceived to be so, because they are Truths, and thence they are affirmed, but if they are not at the same Time confirmed by Reasons, they may be invalidated by Arguments from Fallacies, and at length denied; wherefore the Things, which are now mentioned as known, are to be re-assumed and rationally confirmed. *FIRST, That the External cannot force the Internal, but that the Internal can force the External:* Who can be forced to believe and to love? It is not possible for any one to be forced to believe, any more than to think that a Thing is so, when he doth not think so; and it is not possible for any one to be forced to love,

any more than to will that which he doth not will, for Belief is of the Thought, and Love is of the Will: But the Internal by the External may be forced, not to speak ill against the Laws of the Kingdom, the Morals of Life, and the Sanctities of the Church; the Internal may be forced to this by Threats and Punishments, and also is forced and ought to be forced; but this Internal is not an Internal properly human, but it is an Internal which Man hath in common with Beasts, which also can be forced; the human Internal resides above this animal Internal: The human Internal is here meant, which cannot be forced. *SECONDLY, That the Internal is so averse to Force from the External, that it turneth itself away;* the Reason is, because the Internal willeth to be at Liberty, and loves Liberty; for Liberty is of the Love or of the Life of Man, as was shewn above; wherefore when Liberty perceiveth itself to be forced, it withdraws itself as it were within itself, and averteth itself, and regardeth Force as it's Enemy; for the Love, which maketh the Life of Man, is exasperated, and causeth Man to think, that thus he is not his own, consequently that he doth not live to himself. The Reason why the Internal of Man is such, is grounded in the Law of the Divine Providence of the Lord, that Man may act from Liberty according to Reason. Hence it is evident, that to force Men to Divine Worship by
Threats

Threats and Punishments, is hurtful. But there are some who suffer themselves to be forced to Religion, and there are some who do not; they who suffer themselves to be forced to Religion, are many of the Papists, but this is the Case with those, in whom there is Nothing internal in Worship, but all is external: They who do not suffer themselves to be forced, are many of the English Nation, and hence it comes to pass that there is an Internal in their Worship, and what is in the External is from the Internal: The Interiors of these latter, as to Religion, appear in spiritual Light like white Clouds; but the Interiors of the former, as to Religion, appear in the Light of Heaven like dark Clouds: Both these Appearances are given to be seen in the spiritual World, and whoever will may see them, when he enters that World after Death: Moreover, constrained Worship shuts in Evils, which in such Case lie hid like Fire in Wood under the Ashes, which continually kindleth and dilateth itself, until it breaketh out into a Flame; whereas Worship, which is not constrained, but spontaneous, doth not shut in Evils; wherefore they are like Fires which immediately burn out and are dispersed. From these Considerations it is evident, that the Internal hath such a Repugnance to Restraint, that it averteth itself. The Reason why the Internal can force the External, is, because the Internal is like a Master, and the
External

External is like a Servant. *THIRDLY, That external Delights allure the Internal to Consent, and also to Love:* Delights are of two Kinds, Delights of the Understanding and Delights of the Will, the Delights of the Understanding are also Delights of Wisdom, and the Delights of the Will are also Delights of Love, for Wisdom is of the Understanding, and Love is of the Will: Now forasmuch as the Delights of the Body and of it's Senses, which are external Delights, act as one with internal Delights, which are of the Understanding and of the Will, it follows, that as the Internal refuseth Constraint from the External, insomuch that it turneth itself away, so the Internal gratefully beholds Delight in the External, insomuch that it turneth itself to it; thus is produced Consent on the Part of the Understanding, and Love on the Part of the Will. All Infants in the spiritual World are introduced into angelic Wisdom, and by it into celestial Love, by Delights and Pleasantnesses from the Lord, first by beautiful Objects in Houses, and by pleasant Things in Gardens, then by Representatives of Things spiritual, which affect the Interiors of their Minds with Pleasure, and lastly by Truths of Wisdom, and so by Goods of Love; thus continually by Delights in their Order, first by the Delights of the Love of the Understanding and it's Wisdom, and lastly by the Delights of the Love of the Will, which becomes their Life's Love,

Love, under which the other Things, which entered by Delights, are kept subordinate. This is done, because all of the Understanding and Will is to be formed by the External, before it is formed by the Internal; for all of the Understanding and Will is formed first by the Things which enter through the Senses of the Body, especially through the Sight and Hearing; but when the first Understanding and the first Will are formed, then the Internal of Thought regards them as the External of it's Thought, and either conjoineth itself with them, or separates itself from them; it conjoineth itself with them if they are delightful, and separates itself from them if they are not. But it is well to be attended to, that the Internal of the Understanding doth not join itself with the Internal of the Will, but that the Internal of the Will joineth itself with the Internal of the Understanding, and causeth a reciprocal Conjunction; but this is done by the Internal of the Will, and not at all by the Internal of the Understanding. Hence it is, that Man cannot be reformed by Faith alone, but by the Love of the Will which formeth Faith to itself. *FOURTHLY, That there exists internal Constraint and internal Liberty:* Internal Constraint exists with those, who are in external Worship alone and in no internal; for their Internal is to think and will that, to which their External is forced; these are they who are in the
Worship

Worship of Men living and dead, and thence in the Worship of Idols, and in the Faith of Miracles; in these there doth not exist any Internal, but what at the same Time is external. But with those who are in the Internal of Worship, there is given internal Constraint, one Kind from Fear, and another from Love; internal Constraint from Fear, is in those, who are in Worship from the Fear of infernal Torment and it's Fire; but this Internal is not the Internal of Thought, which was before treated of, but the External of Thought, which is here called Internal because it is of Thought; the Internal of Thought, which was before treated of, cannot be forced or constrained by any Fear; but it can be forced by Love and by the Fear of losing it; the Fear of God in a genuine Sense is Nothing else; to be forced by Love and by the Fear of losing it, is to force one's Self; that to force one's Self is not against Liberty and Rationality, will be seen below.

137. Hence it may appear, what constrained Worship is, and what unconstrained Worship is; constrained Worship is corporeal, inanimate, obscure, and gloomy Worship; corporeal because it is of the Body, and not of the Mind, inanimate because there is no Life in it, obscure because there is no Understanding in it, and gloomy because there is no Delight of Heaven in it. But unconstrained Worship, when it is genuine, is
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spiritual,

spiritual, living, lucid, and joyful Worship; spiritual, because there is Spirit from the Lord in it; living, because there is Life from the Lord in it; lucid, because there is Wisdom from the Lord in it; and joyful, because there is Heaven from the Lord in it.

138. IV. *That no one is reformed in States of Non-Rationality and of Non-Liberty:* It was shewn above, that Nothing is appropriated to Man, but what he doeth from Liberty according to Reason; the Reason is, because Liberty is of the Will, and Reason is of the Understanding, and when Man acts from Liberty according to Reason, then he acts from his Will through his Understanding, and what is done in Conjunction of both, that is appropriated. Now forasmuch as the Lord willeth, that Man should be reformed and regenerated, that he may have eternal Life or the Life of Heaven, and no one can be reformed and regenerated, unless Good be appropriated to his Will that it may be as it were his own, and Truth to his Understanding that it may also be as it were his own; and forasmuch as Nothing can be appropriated to any one, but what is from the Liberty of his Will according to the Reason of his Understanding, it follows, that no one is reformed in States of Non-Liberty and of Non-Rationality. States of Non-Liberty and Non-Rationality are several; but in general they may be referred to these, *States of Fear of Mis-*
A a *fortune,*

fortune, a diseased State of Mind, bodily Sickness, Ignorance, and Blindness of the Understanding; but of each State Something shall be said in particular.

139. The Reason why no one is reformed in A STATE OF FEAR, is, because Fear taketh away Free-Will and Reason, or Liberty and Rationality; for Love openeth the Interiors of the Mind, but Fear shuts them, and when they are shut, Man thinks little, and only what offers itself to the Mind and Senses; Such is the Effect of all Fears which invade the Mind. That Man hath an internal Principle of Thought, and an external Principle of Thought, was shewn above; Fear never can invade the internal Principle of Thought, this Principle being always in Freedom, because it is in it's Life's Love, but it can invade the external Principle of Thought, and when it invades this Principle, the internal Principle of Thought is shut, and this being shut, Man can no longer act from Liberty according to his Reason; therefore cannot be reformed. The Fear which invades the external Principle of Thought, and closeth the internal, is principally the Fear of the Loss of Honour or of Interest; but Fear for civil Punishments, and for external ecclesiastical Punishments, doth not close it, because these Laws only prescribe Punishments for those who speak and act against the civil Institutions of a Kingdom and the spiritual

ritual ones of the Church, but not for those who think against them. The Fear of infernal Punishment indeed invades the external Principle of Thought, but only for some Moments, or Hours, or Days, but afterwards this is restored to it's Liberty from the internal Principle of Thought, which is properly of Man's Spirit and Life's Love, and is called the Thought of the Heart. But Fear for the Loss of Honour and Interest invades the external Principle of the Thought of Man, and when it invades, it shuts the internal Principle of Thought above against the Influx from Heaven, and causeth that a Man cannot be reformed: The Reason is, because the Life's Love of every Man is by Birth the Love of Self and of the World, and the Love of Self maketh one with the Love of Honour, and the Love of the World maketh one with the Love of Interest; wherefore when a Man is in Possession of Honour or of Interest, out of Fear for the Loss of them, he confirms in himself Means, which are subservient to Honour and Interest, and which are as well of a civil as an ecclesiastical Nature, both respecting Government; in like Manner he acteth, who is not yet in Possession of Honour or Lucre, if he aspires to them, but out of Fear for the Loss of Reputation for the Sake of them. It is said that this Fear invades the external Principle of Thought, and shuts the internal above against Influx from Heaven; this latter

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Principle

Principle is said to be shut or closed, when it entirely acts as one with the External, for then it is not in itself, but in the External. But forasmuch as the Loves of Self and of the World are infernal Loves, and the Sources of all Evils, it is evident of what Nature the internal Principle of Thought is, in itself, with those in whom these Loves reign or are the Life's Loves, namely, that it is full of Concupiscences of Evils of all Kinds. This they do not know, who, from the Fear of the Loss of Dignity and Opulence, are in a powerful Persuasion of the Religion in which they are principled, especially in a Religion which involves, that they should be worshipped as Deities, and at the same Time as Plutos in Hell; these can burn as it were with Zeal for the Salvation of Souls, and this nevertheless from infernal Fire. Whereas this Fear especially taketh away Rationality itself, and Liberty itself, which are of celestial Origin, it is evident that it is an Obstacle to Man's being reformed.

140. The Reason why no one is reformed in A STATE OF MISFORTUNE, if he then only thinketh of God and imploreth Assistance, is, because it is a State of Constraint; wherefore when he cometh into a State of Liberty, he returneth into his former State, in which he had thought little if any Thing of God: Not so they, who feared God before, in a State of Liberty. By fearing God's meant to fear to offend him, and to offend him

him is to sin; and this is not of Fear, but of Love: Who that loveth any one, doth not fear to do him Harm, and the more he loveth him, the more he feareth it? Without this Fear, Love is lifeless and superficial, appertaining to the Thought only, and not to the Will. By States of Misfortune are meant States of Desperation from Dangers, as in Battles, Duels, Shipwrecks, Falls, Fires, imminent or unexpected Loss of Wealth, also of Office and thence of Honour, and other such-like Cases: In these only to think of God, is not from God, but from Self; for then the Mind is as it were imprisoned in the Body, therefore not in Liberty, and thence neither in Rationality, without which Reformation is not given.

141. The Reason why no one is reformed in A DISORDERED STATE OF MIND, is, because Disease of the Mind (*Ægritudo Animi*) taketh away Rationality, and thereby the Liberty of acting according to Reason; for a disordered or sick Mind is not sound, and the sound Mind is rational, and not the sick Mind. Such Disorders of the Mind are Melancholies, spurious and false Consciences, Phantasies of various Kinds, Grief of Mind from Misfortunes, Anxieties and Anguish of Mind from a Disease of the Body, which are sometimes considered as Temptations, but they are not, because genuine Temptations have for their Object spiritual Things, and in these

the Mind is wise, but the former have for their Object natural Things, and in these the Mind is insane.

142. The Reason why no one is reformed in A STATE OF BODILY DISEASE, is, because Reason then is not in a free State, for the State of the Mind depends upon the State of the Body; when the Body is sick, the Mind also is sick, if not otherwise, yet by being removed from the World, for a Mind removed from the World thinks indeed of God, but not from God, for it is not in the Liberty of Reason; Man hath Freedom of Reason from this Circumstance, that he is in the Midst between Heaven and the World, and that he can think from Heaven and from the World, also from Heaven concerning the World, and from the World concerning Heaven: When therefore a Man is in a Disease, and thinketh of Death, and of the State of his Soul after Death, then he is not in the World, and is abstracted in Spirit, in which State alone no one can be reformed; but he may hereby be confirmed, if he was reformed before he fell into the Disease. It is the same with those who renounce the World and all Business in it, and give themselves up solely to Thoughts concerning God, Heaven, and Salvation; but of this more elsewhere. Wherefore the same, if they are not reformed before the Disease, after it, if they die, become such as they were before the Disease; hence it is a vain Thing

Thing to think, that any can repent, or receive any Faith under Diseases, for there is Nothing of Action in that Repentance, and Nothing of Charity in that Faith, wherefore all is of the Mouth, and Nothing of the Heart in both.

143. The Reason why no one is reformed in A STATE OF IGNORANCE, is, because all Reformation is effected by Truths, and by a Life according to them, wherefore they who do not know Truths, cannot be reformed; but if they desire Truths from the Affection thereof, they are reformed in the spiritual World after Death.

144. That neither can any be reformed in A STATE OF BLINDNESS OF THE UNDERSTANDING: These also do not know Truths, consequently neither do they know Life, for the Understanding must teach them, and the Will must do them, and when the Will doeth what the Understanding teacheth, then it hath Life according to Truths; but when the Understanding is blinded, the Will also is closed, and doth not do from Liberty according to Reason any Thing but the Evil confirmed in the Understanding, which is False. Religion also, as well as Ignorance, blindeth the Understanding, when it teacheth a blind Faith: So doth Doctrine of what is false; for as Truths open the Understanding, so false Principles shut it; they shut it above, but open it below, and the Understanding, open only below, cannot see Truths, but only confirm whatsoever it willeth,

willeth, especially what is false. The Understanding is also blinded by the Lusts of Evil; so long as the Will is in such Lusts, it forceth the Understanding to confirm them; and as far as the Lusts of Evil are confirmed, so far the Will cannot be in Affections of Good, and from them see Truths, and so be reformed. As for Example; when a Man is in the Lust of Adultery, his Will, which is in the Delight of his Love, forceth his Understanding to confirm it, by saying, What is Adultery? Is there any Harm in it? Is there not the same Harm in the Connection between Husband and Wife? Cannot Children equally be born from Adultery? Cannot a Woman admit more than one without any Harm? What hath any spiritual Consideration to do in this Case? Thus doth the Understanding, which then is the Harlot of the Will, think, and so stupid is it made by it's Whoredom with the Will, that it cannot see that conjugal Love is spiritual celestial Love itself, which is an Image of the Love of the Lord and of the Church, from which also it is derived, and thus that in itself it is holy, being essential Chastity, Purity, and Innocence; and that it maketh Men Loves in Form, for married Pairs can love each other mutually from their inmost Souls, and so form themselves into Loves; and that Adultery destroyeth this Form, and with it the Image of the Lord; and what is horrible, that the Adulterer mixeth his Life with the

the Life of the Husband in his Wife, for in the Seed is the Life of Man : And forasmuch as this is prophane, therefore Hell is called Adultery, and on the contrary Heaven is called Marriage : The Love of Adultery also communicates with the lowest Hell, but Love truly conjugal with the inmost Heaven ; the Members of Generation of both Sexes also correspond to Societies of the inmost Heaven. These Particulars are adduced, that it may be known, how much the Understanding is blinded when the Will is in the Lust of Evil ; and that in a State of Blindness of the Understanding no one can be reformed.

145. V. *That it is not contrary to Rationality and Liberty for a Man to force himself.* It was shewn above, that Man hath an internal Principle of Thought, and an external Principle of Thought, and that they are distinct as Prior and Posterior, or as Superior and Inferior ; and forasmuch as they are so distinct, it was shewn that they can act separately, and can act in Conjunction ; they act separately, when a Man speaketh and acteth from the external Principle of his Thought otherwise than he interiorly thinketh and willeth ; and they act in Conjunction, when he speaketh and doeth what he interiorly thinketh and willeth ; the latter Case is common with the sincere, but the former with the insincere. Now forasmuch as the internal and the external Principles of the Mind are so distinct, the In-

ternal can also fight with the External, and by Combat compel him to consent : Combat exists, when Man thinketh Evils to be Sins, and therefore willeth to desist from them, for when he desisteth, the Door is opened, which being opened, the Concupiscences of Evil, which besieged the internal Principle of Thought, are cast out by the Lord, and in Place thereof are implanted Affections of Good ; and this in the internal Principle of Thought : But whereas the Delights of the Concupiscences of Evil, which besiege the external Principle of Thought, cannot at the same Time be cast out, therefore a Combat exists between the internal and the external Principle of Thought ; the Internal willeth to cast out those Delights, because they are Delights of Evil, and do not accord with the Affections of Good, in which the Internal now is, and in Place of the Delights of Evil to introduce Delights of Good, which accord ; the Delights of Good are what are called Goods of Charity. From this Contrariety ariseth a Combat, which, if it becometh grievous, is called Temptation. Now forasmuch as Man is Man by Virtue of the internal Principle of his Thought, this being the Spirit of Man itself, it is evident that Man forceth himself, when he forceth the external Principle of his Thought to consent to or to receive the Delights of his Affections, which are Goods of Charity. That this is not
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contrary to Rationality and Liberty, but conformable to them, is evident, for Rationality causeth the above Combat, and Liberty executes it; Liberty itself also with Rationality resides in the internal Man, and from the Internal in the External. When therefore the Internal conquereth, which is the Case when the Internal hath reduced the External to Consent and Obedience, then Liberty itself and Rationality itself are given Man by the Lord; for then Man is delivered by the Lord from infernal Liberty, which in itself is Servitude, and placed in celestial Liberty, which in itself is real Liberty, and it is given him to associate with Angels. That they are Servants who are in Sins, and that the Lord maketh them free, who receive Truth from Him through the Word, he himself teacheth in John, Chap. viii. 31 to 36.

146. Let us take an Example by Way of Illustration: Suppose a Man, who had perceived Delight in Frauds and clandestine Thefts, to see and acknowledge that they are Sins, and therefore to will to desist from them; when he desisteth, then arises a Combat of the internal Man with the external; the internal Man is in the Affection of Sincerity, but the external as yet in the Delight of Defraudation; which Delight, because it is altogether opposite to the Delight of Sincerity, doth not recede, unless it be compelled, neither can it be compelled with-

out a Combat, and then when he overcomes, the external Man cometh into the Delight of the Love of Sincerity, which is Charity; afterwards successively the Delight of Defraudation becometh undelightful to him. It is similar with other Sins, as with Adulteries and Fornications, Revenges and Hatreds, Blasphemies and Lies. But the most difficult Combat of all is with the Love of Dominion from the Love of Self; he who subdueth this, easily subdueth other evil Loves, because it is the Head of them.

147. We shall also briefly shew, how the Lord casteth out the Concupiscences of Evil, which besiege the internal Man from his Birth, and in Place of them planteth Affections of Good, when Man as from himself removeth Evils as Sins: It was shewn above, that Man hath a natural Mind, a spiritual Mind, and a celestial Mind; and that Man is in the natural Mind only, as long as he is in the Concupiscences of Evil and their Delights, and that so long the spiritual Mind is shut; but as soon as Man after Self-examination acknowledgeth Evils as Sins against God, because they are contrary to the Divine Laws, and therefore willeth to desist from them, then the Lord openeth the spiritual Mind, and entereth into the natural by the Affections of Truth and Goodness, and entereth into the rational, and from it disposeth in Order the Things, which are contrary to Order below
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in the natural : This it is which appeareth to Man as a Combat, and in those who have indulged much in the Delights of Evil, as Temptation ; for it gives Pain to the Mind, when the Order of it's Thoughts is inverted. Now forasmuch as the Combat is against the Things which are in Man himself, and which Man feels as his own, and no one can fight against himself except from what is interior in himself, and except from Liberty there, it follows, that the internal Man then fighteth against the external, and that he doeth it from Liberty, and that he forceth the External to Obedience ; this therefore is to force himself : That this is not contrary to Liberty and Rationality, but according to them, is evident.

148. Moreover every Man willeth to be free, and not to remove Liberty but Servitude from himself ; every Boy, who is under a Master, willeth to be his own Master, and so to be free ; the same is true of every Man-Servant under his Master, and of every Maid-Servant under her Mistress ; every Virgin also willeth to depart out of her Father's House and marry, that she may act freely in her own House ; every Youth who willeth to work, or traffic, or exercise some Office, while he is in Servitude under others, willeth to be emancipated, that he may be his own Master : All they, who serve spontaneously for the Sake of Liberty, force themselves, and
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in forcing themselves they act from Liberty according to Reason, but from interior Liberty, from which exterior Liberty is regarded as a Servant. These Considerations are adduced, in Order to confirm the Position, that for a Man to force himself is not contrary to Rationality and Liberty.

149. One Reason why Man doth not in like Manner desire to come out of spiritual Servitude into spiritual Liberty, is, that he doth not know what spiritual Servitude is, and what spiritual Liberty is; he hath not the Truths which teach it, and without Truths it is thought that spiritual Servitude is Liberty, and spiritual Liberty Servitude. Another Reason is, because the Religion of the Christian World hath shut up the Understanding, and Solifidianism (the Doctrine of Faith alone) hath sealed it, for they have both placed about themselves, like an Iron Wall, this Tenet, that Theological Things transcend, and that therefore they are not to be approached from any Rationality, and that they are for the Blind and not for those who see; by this the Truths have been hid, which would teach what spiritual Liberty is. A third Reason is, because few examine themselves, and see their Sins, and he who doth not see them, and desist from them, is in the Liberty of them, which is infernal Liberty, in itself Servitude, and from this to see celestial Liberty, which is Liberty itself, is like

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seeing Light from Darkneſs, and ſeeing under a black Cloud that which is above it from the Sun. Hence it is, that it is not known what celeftial Liberty is, and that the Difference between this and infernal Liberty is like the Difference between what is alive and what is dead.

150. VI. *That the external Man is to be reformed by the internal, and not vice verſa.* By the internal and the external Man the ſame is meant as by the internal and the external Principle of Thought, which have often been treated of before: The Reaſon why the external is reformed by the internal, is, becauſe the internal floweth into the external, and not *vice verſa*: That there is a ſpiritual Influx into natural, and not *vice verſa*, is known in the learned World: And that the internal Man is firſt to be purified and renewed, and thereby the external, is known in the Church; the Reaſon why it is known, is, becauſe the Lord and Reaſon dictate it; the Lord teacheth it in theſe Words, "*Wo unto you Hypocrites, for ye make clean the Outſide of the Cup and of the Platter, but within they are full of Extortion and Exceſs: Thou blind Pharifee, cleanſe firſt the Inſide of the Cup and Platter, that the Outſide of them may be clean alſo,*" Matt. xxiii. 25, 26: That Reaſon dictates it, is ſhewn abundantly in the Treatiſe on THE DIVINE LOVE AND THE DIVINE WISDOM: For what the Lord teacheth, he giveth alſo to Man to perceive by Reaſon;
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and this, two Ways, one in that he seeth in himself that a Thing is so, as soon as he heareth it; the other, in that he understandeth it by Reasons; to see in himself is in his internal Man, and to understand by Reasons is in his external Man: Who doth not see in himself this Truth, when he hears it declared, that the internal Man is first to be purified, and thereby the external? But he who doth not receive a general Idea of this by Influx from Heaven, may be led into a Mistake when he consults the external Principle of his Thought; for from this external Principle no one seeth otherwise, than that external Works, which are of Charity and Piety, are saving without internal Principles; and so in other Cases, as that Sight and Hearing flow into Thought, and Smell and Taste into Perception, and thus that what is external flows into what is internal, when nevertheless it is the direct contrary; that Things seen and heard appear to flow into the Thought, is a Fallacy, for the Understanding seeth in the Eye and heareth in the Ear, and not *vice versa*: So in other Cases.

151. But here it may be expedient to observe briefly, how the internal Man is reformed, and thereby the external: The internal Man is not reformed by knowing, understanding, and being wise alone; consequently not by thinking alone; but by willing that which Knowledge, Intelligence, and Wisdom teacheth; when Man knows, understands,

understands, and hath Wisdom to see, that there are such Places as Heaven and Hell, and that all Evil is from Hell, and all Good from Heaven; if then he willeth not Evil because it is from Hell, but willeth Good because it is from Heaven, in this Case he is in the first Step of Reformation, and in the Entrance out of Hell into Heaven; when Man advanceth further, and willeth to desist from Evils, he is in the second Step of Reformation, and then he is out of Hell, but not yet in Heaven, which he seeth above him: There must be this Internal, in Order that Man may be reformed; but unless both, as well the External as the Internal be reformed, then Man is not reformed; the External is reformed by the Internal, when the External desists from the Evils, which the Internal willeth not, because they are infernal, and more so when he therefore shunneth them, and fighteth against them; thus the Internal is to will, and the External is to do, for unless a Person doeth that which he willeth, within there is a Principle which willeth it not, and at length he cometh not to will it. From these few Considerations it may be seen, how the external Man is reformed by the internal: This also is what is meant by the Lord's Words to Peter, "*Jesus said, if I wash thee not, thou hast no Part with Me; Peter saith unto him, Lord, not my Feet only, but also my Hands and my Head: Jesus saith to him,*

he that is washed, needeth not, but that his Feet be washed, and is clean every whit;" John xiii. 8, 9, 10: By Washing is here meant spiritual Washing, which is Purification from Evils; by washing the Head and Hands is meant to purify the internal Man, and by washing the Feet is meant to purify the external; that when the internal Man is purified, the external is to be purified, is meant by these Words, "He that is washed, needeth only that his Feet be washed;" that all Purification from Evils is from the Lord, is meant by these Words, "If I wash thee not, thou hast no Part with Me." That Washing among the Jews represented Purification from Evils, and that this is signified by Washing in the Word, and that by washing the Feet is signified the Purification of the natural or external Man, is abundantly shewn in the *ARCANA CÆLESTIA*.

152. Forasmuch as Man hath an Internal and an External, and both are to be reformed in Order that the Man may be reformed, and forasmuch as no one can be reformed, except he explore himself, see, and acknowledge his Evils, and afterwards desist from them, it follows, that not only the External is to be explored, but also the Internal; if the External only is explored, Man doth not see any Thing but what he hath or hath not actually committed, as that he hath not committed Murder, nor Adultery,

nor Theft, nor borne false Witness, &c.; thus he explores the Evils of his Body, and not the Evils of his Spirit, and yet the Evils of the Spirit are to be explored, in Order that any one may be reformed; for Man lives a Spirit after Death, and all the Evils which are in the Spirit remain, and the Spirit is no otherwise explored, than by Man's attending to his Thoughts, especially to his Intentions, for the Intentions are Thoughts from the Will; in the Will Evils are in their Origin and in their Root, that is, in their Concupiscences and in their Delights, and unless they are seen and acknowledged, Man is still in Evils, notwithstanding he may not have committed them in Externals: That to think from Intention, is to will and to do, is evident from the Words of the Lord, "*Whosoever looketh on a Woman, to lust after her, hath committed Adultery with her already in his Heart,*" Matt. v. 28: Such is the Search of the internal Man, by which the external Man is essentially explored.

153. I have often wondered, that although the whole Christian World is informed, that Evils are to be shunned as Sins, and that otherwise they are not remitted, and that if Sins are not remitted, there is no Salvation, yet nevertheless scarce one in a thousand knoweth this; this was inquired into in the spiritual World, and it was found to be so; for every one in the Christian World is informed hereof from the

Prayers read before those who receive the Holy Supper, it being plainly declared therein; and yet when they are asked whether they know this, they answer that they do not know it, and they did not know it; the Reason is, because they did not think about it, and most of them only thought of Faith, and of Salvation by Faith alone. And I have also wondered, that Faith alone so shuts the Eyes; that they who have confirmed themselves in it, when they read the Word, see Nothing of what is there said of Love, Charity, and Works; it is as though they had smeared over all Things in the Word with Faith, as he who smears a Writing over with Paint, whereby not any Thing which is underneath appears, and if any Thing appears, it is absorbed by Faith, and said to be Faith.



That it is a Law of the Divine Providence, that Man be led and taught of the Lord out of Heaven, by the Word, and by Doctrine and Preachings from the Word, and this in all Appearance as from himself.

154. **I**N Appearance Man is led and taught from himself, but in Truth he is led and taught of the Lord only: They who confirm the Appearance

Appearance in themselves, and not at the same Time the Truth, are not able to remove Evils as Sins from themselves; but they who confirm the Appearance, and at the same Time the Truth in themselves, are able; for Evils as Sins are removed in Appearance by Man, and in Truth by the Lord; the latter Persons can be reformed, but the former cannot. They who confirm Appearance, and not at the same Time Truth in themselves, are all interior Idolators, for they are Worshippers of Self and the World; if they have no Religion, they become Worshippers of Nature, and so Atheists; but if they have any Religion, they become Worshipers of Men, and at the same Time of Images; these are they who are meant in the first Commandment of the Decalogue, who worship other Gods; but they who confirm in themselves Appearance, and at the same Time Truth, become Worshippers of the Lord, for the Lord elevates them from their Proprium (own proper Life), which is principled in Appearance, and leadeth them into Light, in which the Truth is, and which is the Truth, and giveth them to perceive interiorly, that they are not led and taught of themselves, but of the Lord. The rational (Faculty) of both these may appear to many as alike, but it is dissimilar; the rational Faculty of those who are principled in Appearance, and at the same Time in the Truth, is a spiritual Rational;

tional; but the rational Faculty of those, who are principled in Appearance, and not at the same Time in the Truth, is a natural Rational; this latter rational Faculty may be compared to a Garden, such as it is in the Light of Winter; whereas the spiritual rational Faculty may be compared to a Garden, such as it is in the Light of Spring. But of this, more in what follows, in this Order. I. That Man is led and taught of the Lord only. II. That Man is led and taught of the Lord alone through the Angelic Heaven and out of it. III. That Man is led of the Lord by Influx, and taught by Illumination. IV. That Man is taught of the Lord by the Word, and by Doctrine and Preachings from the Word, therefore immediately by Him alone. V. That Man is led and taught of the Lord in Externals to all Appearance as of himself.

155. I. *That Man is led and taught of the Lord only*: This flows, as an universal Consequence, from all that was shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM; as well from what is there demonstrated concerning the Divine Love of the Lord and his Divine Wisdom, in Part the First; as concerning the Sun of the spiritual World, and the Sun of the natural World, in Part the Second; also concerning Degrees in Part the Third; and concerning the Creation of the Universe,

Universe, in Part the Fourth; as also; concerning the Creation of Man, in Part the Fifth.

156. The Reason why Man is led and taught of the Lord only, is, because he liveth from the Lord only, for the Will of his Life is led, and the Understanding of his Life is taught: This, however, is contrary to Appearance, for it appears to Man as if he lived from himself, and yet the Truth is, that he liveth from the Lord, and not from himself: Now forasmuch as there cannot be given to Man, so long as he is in the World, a Perception of Sensation that he liveth from the Lord only, because the Appearance that he liveth from himself is not taken away from him (for without it Man is not Man), therefore this must be evinced by Reasons, which must afterwards be confirmed by Experience, and lastly by the Word.

157. That Man liveth from the Lord only, and not from himself, may be evinced by these Reasons; that there is one only Essence, one only Substance, and one only Form, from which are all the Essences, Substances, and Forms, which are created: That one only Essence, Substance, and Form, is the Divine Love and the Divine Wisdom, from which are all Things, which have Relation to Love and Wisdom in Man: That moreover it is Good itself and Truth itself, to which all Things have Relation: And that this is Life, from which is the Life of All, and

and all Things of Life: Also that the Self-sub-
 sisting and Sole-subsisting Principle (*Unicum et
 Ipsum*) is Omnipresent, Omniscient, and Omni-
 potent. And that this Self-subsisting and Sole-
 subsisting Principle is the Lord from Eternity,
 or Jehovah. FIRST, *That there is one only Essence,
 one only Substance, and one only Form, from which
 all the Essences, Substances, and Forms, which were
 created, are;* it was shewn in the Treatise ON
 THE DIVINE LOVE AND THE DIVINE WISDOM,
 n. 44 to 46, and in Part the Second of the same
 Treatise, that the Sun of the Angelic Heaven,
 which is from the Lord, and in which the Lord
 is, is that Sole or Only Substance and Form,
 from which all Things are created, and that
 Nothing does exist, or can exist, which is not
 from it: That all Things are from it by Deriva-
 tions according to Degrees, is shewn there in
 Part the Third. Who doth not perceive and
 acknowledge from Reason, that there is one sole
 Essence, from which all Essence is, or one sole
Esse from which all *Esse* is? What can exist
 without an *Esse* [a Being] and what is that *Esse*
 from which all *Esse* is, but *Esse* Itself, and that
 which is *Esse* itself, is also the Sole *Esse*, and in
 itself *Esse*: This being the Case, and every one
 perceiving and acknowledging this from Reason,
 or at least, being capable of perceiving and ac-
 knowledging it, what else then follows, than
 that this *Esse*, which is the Divine itself, which
 is

is Jehovah, is All in all Things which are and exist? It is the same Thing if it be said, that there is one sole Substance, from which all Things are; and forasmuch as a Substance without a Form is not any Thing, it follows also, that there is one sole Form, from which all Things are. That the Sun of the Angelic Heaven is that sole Substance and Form; also how that Essence, Substance, and Form, is varied in Things created, is demonstrated in the above-mentioned Treatise. *SECONDLY, That that one only Essence, Substance, and Form, is the Divine Love and the Divine Wisdom; from which all Things are, which have Relation to Love and Wisdom in Man,* is also fully shewn in the Treatise *ON THE DIVINE LOVE AND THE DIVINE WISDOM*: Whatsoever Things in Man appear to live, have Relation to the Will and the Understanding in him; and that these two Principles constitute his Life, every one from Reason perceives and acknowledges; why else is it so constantly said, I will this or I understand this, or I love this or I think this? And whereas Man willeth what he loveth, and thinketh what he understandeth, therefore all Things of the Will have Relation to Love, and all Things of the Understanding to Wisdom: And forasmuch as these two Principles cannot exist in any one from himself, but from Him who is Love itself and Wisdom itself, it follows, that it is from the

Lord from Eternity or Jehovah; if this were not the Origin of those Principles, Man would be Love itself and Wisdom itself, therefore God from Eternity, at which human Reason itself is struck with Horror. Can any Thing exist but from what is prior to itself, and can this Prior exist but from what is still prior to it, and thus finally from the First, which is in itself?

THIRDLY: *In like Manner, that it is Good itself and Truth itself, to which all Things have Relation.*

It is received and acknowledged by every one who hath Reason, that God is Good itself and Truth itself, also that every Thing good and true is from Him; therefore also that what is good and true cannot come from any other Source than from Good or Goodness and Truth itself; these Things are acknowledged by every rational Man as soon as they are heard: When it is next said, that all of the Will and Understanding, or all of Love and Wisdom, or all of Affection and Thought, with the Man who is led of the Lord, hath Relation to Good and Truth, it follows, that all which such Man willeth and understandeth, or which he loveth and is wise in, or by which he is affected and which he thinketh, is from the Lord: Hence it is, that every one in the Church knoweth, that every Thing good and every Thing true from Man in itself is not good and true, but only that which is from the Lord. Forasmuch as this is a Truth,

it

it follows, that all that which such a Man wil-
leth and thinketh, is from the Lord. That
neither can any wicked Man will and think from
any other Origin, will be seen in what follows.
FOURTHLY, *That those Principles are Life, from
which is the Life of All, and all Things of Life, is*
abundantly shewn in the Treatise on THE DI-
VINE LOVE AND THE DIVINE WISDOM. Human
Reason also, at the first Hearing, receives and
acknowledges, that all the Life of Man is of his
Will and Understanding, for if the Will and
Understanding be taken away, he doth not live;
or, what is the same, that all the Life of Man is
of his Love and his Thought, for if Love and
Thought be taken away, he doth not live: Now
forasmuch as the All of the Will and Under-
standing, or the All of Love and Thought in
Man is from the Lord, as was said above, it fol-
lows, that the All of Life is from Him. FIFTHLY,
*That this Self-subsisting and Sole-subsisting Principle
is Omnipresent, Omniscient, and Omnipotent;* this
also every Christian acknowledges from his Doc-
trine, and every Gentile from his Religion; hence
also, every one, in whatsoever Place he is, thinks
that God is where he is, and prays to God as
present; and since every one so thinketh, and so
prayeth, it follows, that they cannot think other-
wise than that God is every-where, therefore
Omnipresent: In like Manner that he is Omni-
potent and Omniscient; wherefore every one

praying to God implores from his Heart, that He would lead him, because He is able to do so: Thus every one acknowledges at such Time the Divine Omnipresence, Omniscience, and Omnipotence; he acknowledgeth, because he then turns his Face to the Lord, and then from Him floweth that Truth. *SIXTHLY, That this Self-subsisting and Sole-subsisting Principle is the Lord from Eternity, or Jehovah:* In THE DOCTRINE OF THE NEW JERUSALEM, CONCERNING THE LORD, it is shewn, that God is One in Essence and Person, and that that God is the Lord, and that the Divine [Principle] itself, which is called Jehovah the Father, is the Lord from Eternity, and that the Human Divine [Principle] is the Son conceived by his Divine from Eternity, and born in the World; and that the Proceeding Divine [Principle] is the Holy Ghost. It is said Self-subsisting [*Ipsum*] and Sole-subsisting, because it was said before, that the Lord from Eternity or Jehovah is Self-subsisting Life (Life itself), as being Love itself and Wisdom itself, or Goodness itself and Truth itself, from which all Things are. That the Lord out of Himself created all Things, and not out of Nothing, may be seen in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 282 to 284, n. 349 to 357. By the above Considerations, this Truth, that Man is led and taught of the Lord alone, is confirmed by Reasons.

158. This same Truth is confirmed, not only by Reasons, but also by living Perceptions among the Angels, especially the Angels of the Third Heaven; these perceive the Influx of Divine Love and Divine Wisdom from the Lord; and inasmuch as they perceive it, and from their Wisdom know that these Principles are Life, therefore they say that they live from the Lord, and not from themselves; and this they not only say, but also love and desire that it may be so: Nevertheless they are still in all Appearance, as if they lived from themselves, yea in a stronger Appearance than other Angels, for, as was shewn above, n. 42 to 45, *in Proportion as any one is more nearly conjoined to the Lord, in the same Proportion he appeareth to himself more distinctly to be his own, and perceiveth more evidently that he is the Lord's.* It hath been given me also to be in a similar Perception and Appearance, now for many Years, from which I am fully convinced, that I neither will nor think any Thing from myself, but that it appears as from myself; and it is also given to desire and love this. The same may be confirmed by many other Considerations from the spiritual World, but these two may suffice for the Time.

159. That the Lord alone hath Life, is evident from these Passages in the Word, "*I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live,*" John xi.

25. "*I am the Way, and the Truth, and the Life,*" John xiv. 6. "*God was the Word, in Him was Life, and the Life was the Light of Men,*" John i. 1, and 4. The Word there is the Lord. "*As the Father hath Life in Himself, so he hath given to the Son to have Life in Himself,*" John v. 26. That Man is led and taught of the Lord only, is evident from these Passages, "*Without Me ye can do Nothing,*" John xv. 5. "*Man cannot take any Thing, unless it be given him from Heaven,*" John iii. 27. "*Man cannot make one Hair white or black,*" Matt. v. 36; by a Hair in the Word is signified the least of all Things.

160. That the Life of the wicked is from the same Origin, will be demonstrated hereafter in it's proper Article; we shall here only illustrate it by Comparison; from the Sun of the World flow Heat and Light, and enter by Influx as well into Trees which bear evil Fruit, as into Trees which bear good Fruit, and they vegetate and grow alike; the Forms, into which the Heat enters by Influx, cause that Difference, but not the Heat in itself. It is the same with Light, this is variegated in Colours according to the Forms, into which it enters by Influx; there are beautiful and lively Colours, and there are ugly and dull Colours, but still the Light is the same. It is the same with the Influx of spiritual Heat, which in itself is Love, and of spiritual Light which in itself is Wisdom, from the Sun of the spiritual

spiritual World; the Forms, into which they enter by Influx, make the Difference, but not that Heat which is Love, and that Light which is Wisdom, in itself: The Forms into which they flow, are human Minds. From these Considerations then it is evident, that Man is led and taught of the Lord alone.

161. But what the Life of Animals is, was shewn above, namely that it is a Life of Affection merely natural with it's concomitant Science; and that it is a mediate Life corresponding to the Life of those which are in the spiritual World.

162. II. *That Man is led and taught of the Lord alone, through the Angelic Heaven and out of it*; it is said that Man is led of the Lord through the Angelic Heaven, and out of it; but that it is through the Angelic Heaven, is from Appearance, whereas that it is out of it, is from the Truth: The Reason why there is an Appearance that it is through the Angelic Heaven, is, because the Lord appeareth above that Heaven as the Sun: The Reason why it is the Truth, that it is out of that Heaven, is because the Lord in that Heaven is as the Soul in a Man; for the Lord is Omnipresent, and is not in Space, as was shewn before, wherefore Distance is an Appearance according to Conjunction with Him, and Conjunction is according to the Reception of Love and Wisdom from Him: And
forasmuch

forasmuch as no one can be conjoined to the Lord, as He is in Himself, therefore he appeareth to the Angels at a Distance as a Sun: Nevertheless He is in the universal Angelic Heaven, like the Soul in a Man; and in like Manner in every Society of Heaven, and in like Manner in every Angel there; for the Soul of a Man is not only the Soul of the Whole, but also of each Part. But whereas it is from Appearance that the Lord ruleth the universal Heaven, and through it the World from the Sun which is from Him, and in which He is, concerning which Sun see the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Second; and whereas it is allowable for any Man to speak from Appearance, neither can he do otherwise, therefore it is allowable for any one, who is not principled in Wisdom itself, to think, that the Lord ruleth all and every Thing out of his Sun, and also that he ruleth the World through the Angelic Heaven; from such Appearance also the Angels of the inferior Heavens think; but the Angels of the superior Heavens do indeed speak from Appearance, but they think from the Truth, which is that the Lord ruleth the Universe out of the Angelic Heaven, which is out of Himself. That the Simple and the Wise speak alike, but do not think alike, may be illustrated from the Sun of the World; of this Sun all Men speak from Appearance, as that it rises

rises and sets, but the Wise, although they speak in like Manner, still think that it stands immoveable, which also is the Truth, and the other Way of conceiving it is an Appearance. The same may also be illustrated from Appearances in the spiritual World, for in that World there appear Spaces and Distances as in the natural World, but still they are Appearances according to the Dissimilitude of Affections and of Thoughts thence derived. It is the same with the Appearance of the Lord in his Sun.

163. But how the Lord leadeth and teacheth every Man out of the Angelic Heaven, shall briefly be explained; in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, and above in this Treatise on THE DIVINE PROVIDENCE; also in the Work on HEAVEN AND HELL, published in London in the Year 1758, from Things seen and heard it is made known, that the universal Angelic Heaven appears before the Lord as one Man, and in like Manner each Society in Heaven, and that thence it is, that each particular Angel and Spirit is in a perfect human Form; and moreover in the above-named Treatises it is shewn, that Heaven is not Heaven from the Proprium [own proper Life] of the Angels, but from the Reception of Divine Love and Divine Wisdom from the Lord by the Angels: Hence it may appear, that the Lord ruleth the universal Angelic Heaven as

one Man; and that that Heaven, inasmuch as it is a Man, is the very Image and Likeness of the Lord; and that the Lord Himself ruleth that Heaven, as the Soul ruleth it's Body. And forasmuch as the universal human Race is ruled by the Lord, that it is not ruled through Heaven, but out of Heaven by the Lord, consequently out of Himself, because He himself is Heaven, as was said.

164. But forasmuch as this is an Arcanum of Angelic Wisdom, it cannot be comprehended by a Man, except he be one whose spiritual Mind is opened, for such a Man, by Virtue of Conjunction with the Lord, is an Angel; and by such an one, from what hath been premised, the following Particulars may be comprehended.

1. That all, as well Men as Angels, are in the Lord, and the Lord in them, according to Conjunction with Him.
2. That every one of these hath his Place appointed in the Lord, therefore in Heaven, according to the Quality of Conjunction or Reception of Him.
3. That every one in his Place hath his State distinct from the State of others; and that from the common (Body or Principle) he deriveth his Task according to his Situation, his Function, and his Necessity, altogether like any particular Part or Organ in the human Body.
4. That every Man is initiated into his Place by the Lord according to his Life.
5. That every Man from Infancy

is introduced into that Divine Man, whose Soul and Life the Lord is, and that he is led and taught out of his Divine Love according to his Divine Wisdom, in Him and not out of Him. But inasmuch as Liberty is not taken away from Man, that Man cannot otherwise be led and taught, than according to Reception as if from himself. 6. That they who receive, through infinite Windings and Meanderings, as it were, are conducted to their Places, nearly as the Chyle is conveyed through the Mesentery and lacteal Vessels there into it's Receptacle, and from thence through the Thoracic Duct into the Blood, and so into it's proper Place. 7. That they who do not receive, are separated from those who are within the Divine Man, as the Excrement and Urine are secreted and separated by Man. These are Arcana of Angelic Wisdom, which may in some Measure be comprehended by Man, but there are many which cannot.

165. III. *That Man is led of the Lord by Influx, and taught by Illumination.* The Reason why Man is led of the Lord by Influx, is, because to be led, and also to enter by Influx, are predicated of Love and of the Will; and the Reason why Man is taught of the Lord by Illumination, is, because to be taught and to be illuminated are predicated properly of Wisdom and of the Understanding: That every Man is led from

his own Love of himself, and according to it by others, and not from the Understanding, is well known; he is led by the Understanding and according to it, only when the Love or the Will maketh the Understanding; and when this is the Case, it may also be said of the Understanding that it is led, but yet the Understanding in this Case is not led, but the Will from which it is derived. It is called Influx, because it is a customary Way of speaking to say, that the Soul flows into or operates by Influx upon the Body, and that Influx is spiritual and not physical, and the Soul or Life of Man is his Love or Will, as was shewn above; also because Influx is comparatively like the Influx of the Blood into the Heart, and out of the Heart into the Lungs; that there is a Correspondence of the Heart with the Will, and of the Lungs with the Understanding, and that the Conjunction of the Will with the Understanding is like the Influx of the Blood out of the Heart into the Lungs, is shewn in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 371 to 432.

166. But the Reason why Man is taught by Illumination, is, because to be taught and also to be illuminated are predicated of the Understanding, for the Understanding, which is the internal Sight of Man, is no otherwise illuminated by spiritual Light, than as the Eye or external Sight of Man is by natural Light; in like

like Manner also both are taught, but the internal Sight, which is of the Understanding, by spiritual Objects, and the external Sight, which is of the Eye, by natural Objects. There is spiritual Light and natural Light, both as to external Appearance alike, but as to internal unlike, for natural Light is from the Sun of the natural World, and thence in itself is void of Life, whereas spiritual Light is from the Sun of the spiritual World, and thence in itself is living; this last illuminates the human Understanding, and not natural Light: Natural and rational Illumination [*Lumen*] is not from the latter Light, but from the former; it is called natural and rational Illumination, because it is spiritual-natural; for there are three Degrees of Light in the spiritual World, celestial Light, spiritual Light, and spiritual-natural Light; celestial Light is a ruddy flaming Light, this Light they have who are in the third Heaven; spiritual Light is a white shining Light, this Light they have who are in the middle Heaven; and spiritual-natural Light is such as the Light of Day is in our World, this Light they have who are in the ultimate Heaven, and also they who are in the World of Spirits, which is the middle between Heaven and Hell; but this Light, in the latter World, is with the Good like the Light of Summer, and with the wicked like the Light of Winter upon Earth. But it is

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to be noted, that all the Light of the spiritual World hath Nothing in common with the Light of the natural World; they are as different as Life and Death. From which it is evident, that natural Light, such as we have before our Eyes, doth not illuminate the Understanding, but spiritual Light. Man is ignorant of this, because heretofore he knew Nothing of spiritual Light. That spiritual Light is in it's Origin Divine Wisdom, or Divine Truth, is shewn in the Work on HEAVEN AND HELL, n. 126 to 140.

167. Forasmuch as the Light of Heaven hath now been spoken of, it may be expedient to say Something also of the Light of Hell: Light in Hell is also of three Degrees; the Light in the lowest Hell is like the Light of burning Coals; the Light in the middle Hell is like the Light from the Flame of a Wood Fire; and the Light in the highest Hell is like the Light of Candles, and to some like the Light of the Moon by Night. Neither are these Lights natural, but they are spiritual, for all natural Light is dead, and extinguisheth the Understanding, and they who are in Hell, have the Faculty of understanding, which is called Rationality, as was shewn before, and Rationality itself is from spiritual Light, and not in the least from natural Light; and the spiritual Light which they have from Rationality, is turned into infernal Light,

as.

as the Light of Day into the Darkneſs of Night. But yet all who are in the ſpiritual World, as well they in the Heavens as they in the Hells, ſee in their own Light as clearly as Man doth by Day in his; the Reason is, becauſe the Eye of every one is formed for the Reception of the Light in which he is; therefore the Eyes of the Angels of Heaven for the Reception of the Light in which they are, and the Eyes of the Spirits of Hell for the Reception of their Light; with theſe it is comparatively as with Owls and Bats, which ſee Objects as clearly in the Night as other Birds ſee them in the Day; for their Eyes are formed for the Reception of their own Light. But the Difference between theſe Lights appears clearly to thoſe who look out of one Light into another; as when an Angel of Heaven looks into Hell, he ſees Nothing but mere Darkneſs there; and when a Spirit of Hell looks into Heaven, he ſees Nothing but Darkneſs there; the Reason is, becauſe celeftial Wiſdom is to thoſe who are in Hell as Darkneſs, and on the other Hand infernal Infanity is to thoſe, who are in Heaven, as Darkneſs. Hence it may appear, that ſuch as a Man's Underſtanding is, ſuch is his Light, and that every one cometh into his own Light after Death, for he doth not ſee in any other; and in the ſpiritual World, where all are ſpiritual even as to their Bodies, the Eyes of all are formed to ſee from
their

their own Light; the Life's Love of every one maketh to itself an Understanding, and so also a Light; for Love is as the Fire of Life, from which is the Light of Life.

168. Forasmuch as few know any Thing of the Illumination, in which the Understanding of Man is, who is taught of the Lord, therefore Something shall be said of it. There is Illumination from the Lord interior and exterior, and there is Illumination from Man also interior and exterior: Interior Illumination from the Lord is, when a Man at first hearing perceiveth whether that which is said be true or not true; exterior Illumination is derived thence in the Thought: Interior Illumination from Man is from Confirmation alone; and exterior Illumination from Man is from Science alone; but to speak of each more particularly. *A rational Man by interior Illumination from the Lord* immediately perceiveth, when he hears Things said, whether they are true or not true; as for Example; when it is said that Love is the Life of Faith, or that Faith liveth from Love; a Man from interior Illumination also perceiveth this, that whatsoever a Man loves, that he willeth, and what he willeth that he doeth, and consequently that to love is to do: Also he perceives this, that whatsoever a Man believeth from Love, that also he willeth and doeth, and consequently, that to have Faith is also to do; likewise, that an impious Man cannot

not have the Love of God, therefore neither the Faith of God. A rational Man also, from interior Illumination, when he hears, immediately perceiveth the following Truths, That God is one: That he is Omnipresent: That every Good is from him: Also, that all Things have Relation to Goodness and Truth; and that every good Thing is from Goodness itself, and every Thing true from Truth itself. These, and other such like Truths, Man perceiveth interiorly in himself, when he heareth them; the Reason why he perceiveth, is, because he hath Rationality, and this is in the Light of Heaven which illuminates. *Exterior Illumination* is Illumination of the Thought derived from interior Illumination, and the Thought is so far in Illumination as it remaineth in the Perception which it hath from interior Illumination, and as it hath at the same Time Knowledges of Things true and good, for from these it supplies itself with Reasons for Confirmation. The Thought, by Virtue of this exterior Illumination, seeth a Thing on both Sides, on one Side it seeth the Reasons which confirm it, on the other Side it seeth the Appearances which invalidate it, the latter it dispelleth, the former it collecteth. But *interior Illumination from Man*, is totally different; a Man, by Virtue of this Illumination, seeth a Thing on one Side, and not on the other, and when he hath confirmed it, he seeth it in a Light similar, as

to Appearance, to the Light treated of above, but it is the Light of Winter: As for Example; a Judge, who in Consequence of Bribes, and for the Sake of Interest, judgeth unjustly, after he hath confirmed his Judgment by the Laws and by Reasons, doth not see any Thing but Justice in his Judgment; some see Injustice, but because they do not desire to see it, they darken and blind themselves, and so do not see it: It is the same with a Judge, who passeth Judgment under the Influence of Friendship, from the Desire of conciliating Favour, and from the Influence of Connections. With Persons of such a Character, the same Thing happens in Respect to whatever they receive from the Mouth of a Man of Authority, or from a Man of Reputation or Fame, or in Respect to whatever they have hatched out of their own Self-derived Intelligence: They are blind Reasoners, for their Sight is grounded in false Principles, which they confirm, and what is False closeth up the Sight, and Truth openeth it. Such Persons do not see any Truth from the Light of Truth, nor any Thing just from the Love of Justice, but from the Light of Confirmation, which is insatiating Light; they appear in the spiritual World like Faces without a Head, or like Faces similar to human Faces, behind which there are Heads of Wood, and they are called rational Beasts [*Pecudes*], because they have Rationality in their Power.

Power. But *exterior Illumination from Man* hath Place with those who think and speak from Science alone impressed upon the Memory; these from themselves are but little able to confirm any Thing.

169. Such are the Differences of Illumination and thence of Perception and Thought; there is an actual Illumination from spiritual Light, but the Illumination itself from that Light doth not appear to any one in the natural World, because natural Light hath Nothing in common with spiritual Light: This Illumination hath sometimes appeared to me in the spiritual World, being seen about those who were in Illumination from the Lord, as Something luminous about the Head, like a ruddy Light of the Colour of the human Face [*rutilans Colore Faciei humanae*]. But with those who were in Illumination from themselves, there was such a luminous Appearance not about the Head, but about the Mouth and above the Chin.

170. Besides these Illuminations there is also another Illumination, by which it is revealed to Man, in what Faith, and in what Intelligence and Wisdom he is, which Revelation is such, that he himself perceiveth it in himself; he is admitted into a Society, where there is genuine Faith, and where there is true Intelligence and Wisdom, and there his interior Rationality is opened, from which he seeth his Faith, and his

Intelligence and Wisdom, of what Kind they are, even to the Acknowledgment thereof: I have seen some returning from thence, and I have heard them confess, that they had had no Faith, although in the World they thought they had much, and in an eminent Degree above others; in like Manner they confessed respecting their Intelligence and Wisdom: They were some of those who were principled in Faith alone, and in no Charity, and who were in Self-derived Intelligence.

171. IV. *That Man is taught of the Lord by the Word, and by Doctrine and Preachings from the Word, and thus immediately from Him alone.* It was said and shewn above, that Man is led and taught of the Lord alone, and this out of Heaven, and not through Heaven, or through any Angel there; and forasmuch as he is led of the Lord alone, it follows, that he is led immediately, not mediately: But how this is done, we shall proceed to explain.

172. IN THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, it is shewn, that the Lord is the Word, and that all Doctrine of the Church is to be drawn out of the Word; now inasmuch as the Lord is the Word, it follows, that the Man who is taught out of the Word, is taught of the Lord alone. But because this is difficult to be comprehended, it may be expedient to illustrate it in this Order.

1. That the Lord is the Word, because the Word is from Him and of Him. 2. And because it is the Divine Truth of Divine Good. 3. That thus to be taught out of the Word, is to be taught out of Him. 4. And that this being effected mediately by Preachings doth not take away the immediate [Teaching]. FIRST, *That the Lord is the Word, because it is from Him, and concerning Him.* That the Word is from the Lord, is denied by no one in the Church; but that the Word is concerning the Lord Alone, this indeed is not denied, but neither is it known; it is however shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 1 to 7, and n. 37 to 44; and in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 62 to 69, n. 80 to 90, n. 98 to 100: Now forasmuch as the Word is from the Lord alone, and concerning the Lord alone, it follows, that when Man is taught out of the Word, he is taught out of the Lord, for the Word is Divine; who can communicate what is Divine, and plant it in the Heart, but the Divine (Being) Himself, from whom it is, and concerning whom it treats? Wherefore the Lord saith, where he speaketh of his Conjunction with his Disciples, "*That they should abide in Him, and his Words in them,*" John xv. 7. "*That his Words were Spirit and Life,*" John vi. 63: "*And that he maketh his Abode with them, who keep his Words,*" xiv. 20 to 24; wherefore

fore to think from or out of the Lord, is to think from or out of the Word, as by the Word. That all Things of the Word have Communication with Heaven, is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, from Beginning to End; and forasmuch as the Lord is Heaven, it is meant that all Things of the Word have Communication with the Lord Himself: The Angels of Heaven indeed have Communication, but this also from the Lord. SECONDLY, *That the Lord is the Word, because it is the Divine Truth of Divine Good:* That the Lord is the Word, he teacheth in John in these Words, "*In the Beginning was the Word, and the Word was with God, and God was the Word: And the Word was made Flesh, and dwelt in us,*" i. 1, 14: Forasmuch as this Passage hath heretofore been no otherwise understood, than as implying that God taught Men by the Word, therefore it hath been explained by supposing it an elevated Expression, which involves that the Lord is not the Word itself: The Reason is, because Men did not know, that by the Word is meant the Divine Truth of Divine Good, or, what is the same, the Divine Wisdom of Divine Love; that these are the Lord Himself, is shewn in the Treatise ON THE DIVINE LOVE AND THE DIVINE WISDOM, in Part the First; and that these are the Word, is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE,

n. 1 to 86. How the Lord is the Divine Truth of Divine Good, we shall also briefly shew in this Place: A Man is not a Man by Virtue of his Face and Body, but by Virtue of the Good of his Love and the Truths of his Wisdom; and whereas Man is Man by Virtue of these Principles, every Man is also his own Truth and his own Good, or his own Love and his own Wisdom; without these he is not a Man: But the Lord is Goodness itself and Truth itself, or, what is the same, Love itself and Wisdom itself; and these are the Word, which in the Beginning was with God, and which was God, and which was made Flesh. *THIRDLY, That thus to be taught out of the Word, is to be taught of the Lord Himself* because it is to be taught out of Goodness itself and out of Truth itself, or out of Love itself and out of Wisdom itself, which are the Word, as was said; but every one is taught according to the Understanding of his Love, and what is over and above doth not remain. All they, who are taught of the Lord in the Word, are instructed in a few Truths in the World, but in many when they become Angels; for the Interiors of the Word, which are Divine Spiritual and Divine Celestial Things, are implanted at the same Time, but these are not opened in Man till after his Death, in Heaven, where he is in Angelic Wisdom, which, comparatively to human, and therefore to his former Wisdom, is ineffable.

That

That the Divine ^Ipiritual and the Divine celestial Things, which constitute Angelic Wisdom, are in all and every Particular of the Word, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26. *FOURTHLY, That this being effected mediately by Preachings, doth not take away the immediate [Teaching]:* The Word cannot otherwise be taught than mediately by Parents, Masters, Preachers, Books, and especially by reading it; but still it is not taught from them, but by them of the Lord: This also is agreeable to what is known unto Preachers, who say, that they do not speak from themselves but from the Spirit of God; and that every Thing true, as well as every Thing good, is from God; they can indeed say this, and make it enter into the Understanding of many, but not into the Heart of any one, and what is not in the Heart, that perisheth in the Understanding; by the Heart is meant the Love of Man. Hence it may be seen, that Man is led and taught of the Lord alone; and immediately of Him, when out of the Word. This is an Arcanum of Arcana of Angelic Wisdom.

173. That the Word is also the Light of those, who are out of the Church, and have not the Word, is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113: And so far as Man hath Light through the Word, and from Light
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hath Understanding, and this is the Case with the Wicked as well as the Good, it follows, that from Light in it's Origin, exists Light in it's Derivations, which are Perceptions and Thoughts on any Subject whatsoever: The Lord saith, "*That without Him they can do Nothing,*" John xv. 5. "*That a Man cannot take any Thing except it be given him from Heaven,*" John iii. 27. "*And that our Father which is in Heaven, maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust,*" Matt. v. 45; by Sun is meant here, as elsewhere in the Word, in it's spiritual Sense, the Divine Good of Divine Love, and by Rain the Divine Truth of Divine Wisdom; these are given to the Evil and to the Good, and to the Just and to the Unjust, for, if they were not given, no one would have Perception and Thought. That there is one sole Life, from which all have Life, was shewn above, and Perception and Thought is of Life, wherefore from the same Fountain from which Life is, are also Perception and Thought. That all Light, which makes the Understanding, is from the Sun of the spiritual World, which is the Lord, was abundantly shewn above.

174. V. *That Man in Externals is led and taught of the Lord, to all Appearance as of himself:* This is done in his Externals, but not in Internals; no one knows how the Lord leadeth and teacheth Man in his Internals; just as he doth

not know how the Soul operates that the Eye may see, the Ear hear, the Tongue and Mouth speak, the Heart impell the Blood, the Lungs respire, the Stomach digest, the Liver and Pancreas distribute [*disponant*], the Kidneys secrete, and innumerable other Things; these do not come to the Perception and Sensation of Man; in like Manner it is with the Things which are done of the Lord in the interior Substances and Forms of the Mind, which Things are infinitely more in Number: The Operations of the Lord therein do not appear to Man; but the Effects themselves appear, which are many, and also some Causes of Effects; these are Externals in which Man is, together with the Lord; and forasmuch as Externals make one with Internals, for they cohere in one Series, therefore no other Disposition can be made in Internals by the Lord, but according to that Disposition which is made in Externals by Means of Man. That Man thinketh, willeth, speaketh, and acteth to all Appearance as from himself, every one knows; and that without such Appearance Man would have no Will and Understanding, consequently no Affection and Thought, and also no Reception of any Thing good and true from the Lord, any one may see; this being the Case, it follows, that without such Appearance there would be no Knowledge of God, no Charity and Faith, and consequently no Reformation and Regeneration, therefore

therefore no Salvation; from which Considerations it is evident, that this Appearance was given to Man of the Lord for all those Uses; and principally that he might have a Receptive and a Reciprocal [Principle] (or Receptibility and Reciprocality), by which the Lord may be conjoined to Man, and Man to the Lord, and that Man by that Conjunction may live to Eternity. This Appearance it is which is here meant.

That it is a Law of the Divine Providence, that Man should not perceive and feel any Thing of the Operation of the Divine Providence, but yet should know and acknowledge it.

175. **T**HE natural Man, who doth not believe in the Divine Providence, thinks with himself, What is the Divine Providence, when I see the Wicked are promoted to greater Honours, and acquire more Wealth than the Good; and when many such like Things succeed better with those, who do not believe in the Divine Providence, than with those who do?

Yea, when Infidels and impious Persons can occasion Injuries, Losses, and Misfortunes, and sometimes Death to the Faithful and Pious, and this by Craft and Malice? Thus the natural Man in Thought says to himself, Do not I see from Experience itself, as in open Day, that deceitful Machinations, provided a Man by ingenious Cunning can make them appear to be faithful and just, prevail over Fidelity and Justice? What am I to think then of other Cases, but that they are Necessities, Consequences, and fortuitous Incidents, in which Nothing from the Divine Providence appears? Are not Necessities to be ascribed to Nature? Are not Consequences Causes flowing from natural or civil Order? And are not fortuitous Incidents either derived from Causes which are not known, or from no Causes at all? Such are the Thoughts of the natural Man, who attributes Nothing to God, but all Things to Nature, for he who doth not attribute any Thing to God, neither doth he attribute any Thing to the Divine Providence, inasmuch as God and the Divine Providence make one. But the spiritual Man says or thinks otherwise with himself; although he doth not perceive in Thought, or see with his Eyes, the Divine Providence in it's Progression, yet he knoweth and acknowledgeth it. Now forasmuch as the above-mentioned Appearances and consequent Fallacies have blinded the Understanding, and this cannot receive any Sight, unless

unless the Fallacies which had induced Blindness, and the false Principles which had induced Darkness, be dispelled; and forasmuch as this cannot be done but by Truths, in which there is a Power of dispelling false Principles, therefore these Truths are to be opened; but that this may be done distinctly, it may be expedient to observe the following Order. I. That if Man perceived and felt the Operation of the Divine Providence, he would not act from Liberty according to Reason, neither would any Thing appear to him as from himself. The same would be the Case if he foreknew Events. II. That if Man manifestly saw the Divine Providence, he would interfere with the Order (*inferret se Ordini*) and Tenor of it's Progression, and pervert and destroy it. III. That if Man manifestly saw the Divine Providence, he would either deny God, or make himself a God. IV. That it is given Man to see the Divine Providence on the Back, and not in the Face (*a Tergo et non a Facie*);* also in a spiritual State, and not in a natural State.

176. I. That if Man perceived and felt the Operation of the Divine Providence, he would not act from Liberty according to Reason, neither would any Thing appear to him as from himself, or as his own. The same would be the Case if Man foreknew Events.

* *A Tergo et non a Facie*, or when it is past and not in it's Approach, or behind and not before. The literal Version is preferred, and inserted in the Text as being more expressive.

Events. That it is a Law of the Divine Providence, that Man should act from Liberty according to Reason; also that whatsoever a Man willeth, thinketh, speaketh, and doeth, should appear to him as from himself; and that without such Appearance no Man would have any Thing his own, or be his own Man, therefore would have Nothing proper to himself (*Proprium*), and thus no Imputation, without which it would be indifferent whether he did Evil or Good, and whether he had the Faith of God or the Persuasion of Hell; in a Word, that in such a Case he would not be Man, was shewn above under it's several Articles to the Evidence of the Understanding. We shall now proceed to shew, that Man would have no Liberty of acting according to Reason, and no Appearance of acting as from himself, if he perceived and felt the Operation of the Divine Providence, because if he perceived and felt it, he would also be led of it, for the Lord by his Divine Providence leadeth all, and not Man himself except in Appearance, as was also shewn above; wherefore if he had a lively Perception and Sensation of being led, he would not be conscious of Life, and in such Case would scarcely differ from a Statue, when operated upon to utter Sounds and to act: Supposing him however still conscious of Life, yet he would only be led like one bound Hand and Foot, or like a Horse before a Cart: Who doth not see, that in this

this Case Man would not have any Liberty, and if he had not any Liberty, neither would he have any Reason, for every one thinketh from Liberty and in Liberty, and whatsoever he doth not think from Liberty and in Liberty, doth not appear to him from himself, but from another; yea, if you weigh this interiorly, you will perceive, that neither would he have Thought, much less Reason, and consequently would not be a Man.

177. It is the continual Operation of the Divine Providence of the Lord, to withdraw Man from Evils; supposing now any one were to perceive and feel this continual Operation, and yet were not to be led as one bound, would he not continually resist it, and in such Case would he not either strive with God, or mix Self with the Divine Providence? If he did the latter, he would make himself also God; if the former, he would loose himself from all Bonds, and deny God: This is very evident, that there would be two Powers continually acting against each other, the Power of Evil from Man, and the Power of Good from the Lord, and when two Opposites act against each other, then either one overcometh, or both perish; but in this Case, if one overcometh, both perish, for the Evil which is of Man doth not receive Good from the Lord in a Moment, neither doth the Good from the Lord cast out the Evil from Man in a Moment,

Moment, for if either the one or the other were done in a Moment, Life would not remain in Man. These and many other hurtful Consequences would ensue, if Man manifestly perceived or felt the Operation of the Divine Providence. But this will be clearly demonstrated by Examples in what follows.

178. The Reason also, why it is not given Man to foreknow Events, is, that he may be able to act from Liberty according to Reason; for it is known, that whatsoever Man loveth, he willeth to effect, and leadeth himself to it by Reason; also that there is Nothing that a Man revolveth in his Reason, which is not from his Love that it may come into Effect by Thought; wherefore if he knew the Effect or Event from Divine Prediction, Reason would become quiescent, (*acquiesceret*,) and with Reason Love; for Love with Reason terminates in the Effect, and from the Effect beginneth anew. It is the very essential Delight of Reason, that from Love in Thought it seeth the Effect, not in the Effect, but before it, or not in the present, but in the future: Hence Man hath that which is called HOPE, which in Reason increaseth and decreaseth, as it sees or expects the Event; this Delight is fulfilled in the Event, but afterwards is obliterated with the Thought concerning the Event; it would be the same with an Event foreknown. The Mind of Man is continually in these three Principles,

Principles, which are called End, Cause, and Effect; if one of these is wanting, the human Mind is not in it's Life; the Affection of the Will is the End from which, the Thought of the Understanding is the Cause by which, and the Action of the Body, the Speech of the Mouth, or external Sensation, are the Effect of the End by the Thought: That the human Mind is not in it's Life, when it is only in the Affection of the Will, and in Nothing else, and in like Manner when it is only in the Effect, is evident to any one; wherefore the Mind hath not any Life from one of the Principles separately, but from the three in Conjunction; this Life of the Mind would be diminished and would recede in a predicted Event.

179. Forasmuch as a Foreknowledge of the Future takes away the essential human Principle, which consists in acting from Liberty according to Reason, therefore it is not given to any one to know the Future, but every one is allowed to conclude concerning Things to come from Reason, and hence Reason with all that appertaineth to it is in it's Life; it is on this Account, that Man doth not know his Lot after Death, or know any Event before he is in it; for if he knew, he would no longer think from his interior Self (*interiore se*), how he was to act or to live, in Order that he may come thereto, but would think only from his exterior Self, that it would

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come to pass, and this latter State closeth the Interiors of his Mind, in which the two Faculties of his Life, which are Liberty and Rationality, principally reside. The Desire of foreknowing the Future is connate with most People, but this Desire derives its Origin from the Love of Evil; wherefore it is taken away from those who believe in the Divine Providence, and there is given to them a Confidence, that the Lord will dispose of their Lot, and therefore they do not desire to foreknow it, lest by any Means they should interfere with the Divine Providence; This the Lord teacheth by many Passages in Luke, Chap. xii. 14 to 48. That this is a Law of the Divine Providence, may be confirmed by many Circumstances from the spiritual World; most People, when they come into that World after Death, desire to know their Lot, but it is answered them, that if they have lived well, their Lot is in Heaven, if they have lived ill, in Hell: But forasmuch as all are afraid of Hell, even the Wicked, they ask what they are to do, and what they are to believe, that they may go to Heaven; it is answered them, that they may do and believe as they will, but that they are to know, that in Hell they neither do what is good nor think what is true, but only in Heaven; inquire what is good and what is true, and think the one and do the other, if you are able; thus it is left to every one to act from Liberty according

cording to Reason, in the spiritual World as in the natural World, but as they acted in this World, so they act in that, for the Life of every one continues with him, and thence is his Lot, because the Lot is of the Life.

180. II. *That if Man manifestly saw the Divine Providence, he would interfere with the Order and Tenor of it's Progression, and would pervert and destroy it:* That this may enter distinctly into the Perception of the rational and also of the natural Man, it may be expedient to illustrate it by Examples in this Order. 1. That Externals have such a Connection with Internals, that in every Operation they make one. 2. That Man is only in some Externals with the Lord, and if he was at the same Time in Internals, he would pervert and destroy all the Order and Tenor of the Progression of the Divine Providence: But, as was said, these Particulars shall be illustrated by Examples. FIRST: *That Externals have such a Connection with Internals, that in every Operation they make one:* The Illustration in this Case shall be taken from some Particulars in the human Body: In the Whole and in every Part of the human Body there are Externals and Internals; the Externals are called Skins, Membranes, and Coverings, the Internals are Forms variously composed and contextured of nervous Fibres and Blood-Vessels: The Covering which infolds them, by Exsertions or Fibres sent out

of itself, enters into all the Interiors even to the Intimates or inmost Parts; thus the External, which is the Covering, connecteth itself with all the Internals, which are organic Forms consisting of Fibres and Vessels: From which it follows, that as the External acts or is acted upon, the Internals also act or are acted upon, for there is a perpetual Confasciculation of the Whole. Only take in the Body some common Covering, as for Example the PLEURA, which is the common Covering of the Breast, or of the Heart and Lungs, and examine it with an anatomical Eye, or, if you have not made this your particular Study, consult Anatomists, and they will tell you, that this common Covering, by various Circumvolutions, and afterwards by Exsertions or Derivations from itself, finer and finer, enters into the inmost [Substance] of the Lungs, even to the smallest bronchial Ramifications, and into the Follicles themselves, which are the Beginnings of the Lungs: Not to mention it's Progression afterwards by the Trachea to the Larynx towards the Tongue; from which it is evident, that there is a perpetual Connection of the Outmost with the Inmost, wherefore as the Outmost acts or is acted upon, so also the Interiors from the Inmost or Intimates act or are acted upon: And this is the Reason, that when that outmost Covering, which is the Pleura, has either a Defluxion or Inflammation,

or is full of Ulcers, the Lungs labour from their inmost [Parts], and if the Disease increases, all Action of the Lungs ceases, and the Man dies. It is the same in every other Part of the Body, as with the PERITONÆUM, the common Covering of all the abdominal Viscera; as also with the Coverings about each, as with the Stomach, the Liver, the Pancreas, the Spleen, the Intestines, the Mesentery, the Kidneys, and with the Organs of Generation in both Sexes; take any of these Parts, and either examine it yourself and you will see, or consult those who are skilled in that Science, and you will hear; as for Example, take the Liver, and you will find that there is a Connection of the Peritonæum with the Covering of that Viscus, and by that Covering with it's inmost [Substance], for there are perpetual Exsertions thence, and Insertions towards the Interiors, and thus Continuations to the inmost [Parts], and thence a Consasciation of the Whole, which is such, that when the Covering acts or is acted upon, the whole Form in like Manner acts or is acted upon. It is the same with the rest: The Reason is, that in every Form, what is common and what is particular, or what is universal and what is singular, by a wonderful Conjunction act as one. That the Case is the same in spiritual Forms, and in the Changes and Variations of their State, which have Relation to the Operations of the Will and Under-

Understanding, as in natural Forms and their Operations, which have Relation to Motion and Action, will be seen below. Now forasmuch as Man, in some external Operations, is together with the Lord (*una cum Domino*), and the Liberty of acting according to Reason is not taken away from any one, it follows, that the Lord cannot act otherwise in Internals than as together with Man in Externals: Wherefore if Man doth not shun and avoid Evils as Sins, the External of the Thought and Will must be vitiated and diseased, and then at the same Time their Internal, comparatively like the Pleura from it's Disease which is called Pleurisy, in Consequence of which the Body dies. **SECONDLY,** *That if Man was at the same Time in Internals, he would pervert and destroy all the Order and Tenor of the Divine Providence:* This also we shall illustrate by Examples from the human Body: If Man knew all the Operations of both the Brains upon the Fibres, of the Fibres upon the Muscles, and of the Muscles upon Actions, and from a Knowledge thereof were to dispose all Things as he disposeth Actions, would he not pervert and destroy all? If Man knew how the Stomach digests, the Viscera about it perform their Task, elaborate the Blood, and distribute it for all the Business of Life, and had the Disposition of the same as he hath in Externals, as in the Case, for Example, of Eating and Drinking,

ing, would he not pervert and destroy all? When he cannot dispose the External, which appears as one, but destroys it by Luxury and Intemperance, what then would be the Case if he were also to dispose Internals, which are infinite? Wherefore the Internals, lest Man by any Will of his should enter into them, and make them subject to himself, are entirely exempted from his Will, except the Muscles, which constitute the Covering; and moreover it is not known how these act, and it is only known that they do act. It is the same with the other Parts of the Body, as if a Man were to dispose the Interiors of his Eye to see, the Interiors of his Ear to hear, the Interiors of his Tongue to taste, the Interiors of his Skin to feel, the Interiors of his Heart to contract, the Interiors of the Lungs to respire, the Interiors of the Mesentery to distribute the Chyle, the Interiors of the Kidneys to secrete, the Interiors of the Organs of Generation to propagate, the Interiors of the Womb to perfect the Embryo, and so on, would he not by infinite Means pervert and destroy in these the Order of Progression of the Divine Providence? That Man is in Externals, is well known, as that he sees with the Eye, hears with the Ear, tastes with the Tongue, feels with the Skin, respire with the Lungs, contributes to Propagation, &c.: Is it not enough, that he is acquainted with Externals,
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and disposeth them for the Health of the Body and Mind? When he can not do this, what would he do, if he were also to dispose Internals? Hence then it may appear, that if Man manifestly saw the Divine Providence, he would interfere with the Order and Tenor of it's Progression, and pervert and destroy it.

181. The Reason why it is the same in the spiritual Things of the Mind, as in the natural Things of the Body, is, because all Things of the Mind correspond to all Things of the Body, wherefore also the Mind actuates the Body in Externals, and in Things general [*in communi*] at it's Pleasure; it actuates the Eye to see, the Ears to hear, the Mouth and the Tongue to eat and to drink, and also to speak, the Hands to do, the Feet to walk, the Organs of Generation to propagate; the Mind not only actuates the Externals to do these Things, but also the Internals in all their Series, the Ultimates from the Intimates, and the Intimates from the Ultimates; thus, while it actuates the Mouth to speak, it actuates the Lungs, the Larynx, the Glottis, the Tongue, the Lips, and each distinctly to it's Function at once, and also the Face conformably. Hence it is evident, that the same which was said of the natural Forms of the Body, may be said of the spiritual Forms of the Mind, and what was said of the natural Operations of the Body, may be said of the spiritual Operations of the

the Mind ; therefore as Man disposeth Externals, the Lord disposeth Internals, of Consequence, differently if Man of himself disposeth Externals, than if he disposeth them of the Lord, and at the same Time as if of himself. The Mind of Man is also in every Particular of it's Form a Man, for it is his Spirit, which after Death appeareth a Man altogether as in the World ; and consequently there are similar Things in both : Thus what was said of the Conjunction of Externals with Internals in the Body, is also to be understood of the Conjunction of Externals with Internals in the Mind ; with this Difference only, that the one is natural and the other spiritual.

182. III. *That if Man manifestly saw the Divine Providence, he would either deny God, or make himself a God:* The merely natural Man saith with himself, What is the Divine Providence ? Is it any Thing else, or any Thing more, than a Word among the Vulgar received from the Priest ? Who sees any Thing of it ? Is it not Prudence, Wisdom, Cunning, and Malice, from which all Things are effected in the World ? Other Things derived thence, are they not Necessities and Consequences ; and also in many Cases Contingencies ? Does the Divine Providence lie concealed in these Things ? How can it in Craft and Cunning ? And yet it is said that the Divine Providence operates all Things :

Cause me therefore to see this, and I will believe it; can any one believe it until he sees it? Thus doth the natural Man speak, but not so the spiritual Man; the latter, because he acknowledges God, acknowledges also the Divine Providence, and likewise seeth it: But he cannot manifest it to any one who thinks only in Nature from Nature; for such a one cannot elevate his Mind above Nature, and see in the Appearances thereof any Thing of the Divine Providence, or conclude any Thing concerning it from the Laws of Nature which are also Laws of the Divine Wisdom; wherefore if he manifestly saw it, he would infuse it into Nature, and thus not only veil it over with Fallacies, but also prophane it; and instead of acknowledging it, would deny it, and he who denies in his Heart the Divine Providence, also denies God. It must either be thought that God governs all Things, or Nature; he who thinks that God governs all Things, thinks that they are governed by Love itself and Wisdom itself, therefore by Life itself; but he who thinks that Nature governs all Things, thinks that they are governed by natural Heat and natural Light, which nevertheless in themselves are dead, because they are from a dead Sun; doth not what is really living govern what is dead, or can that which is dead govern any Thing? If you think that

that what is dead can give itself Life, you are insane ; Life must needs be from Life.

183. That if Man manifestly saw the Divine Providence and it's Operation, he would deny God, appears as not probable, because it seems that if any one saw it manifestly, he could not but acknowledge it, and consequently acknowledge God ; but yet it is altogether otherwise. The Divine Providence never acts in Unity with the Love of Man's Will, but continually against it ; for Man, from his hereditary Evil, always pants towards the lowest Hell, whereas the Lord by his Providence continually with-holdeth him, and draweth him out thence, first to a milder Hell, then from Hell, and lastly to himself into Heaven : This Operation of the Divine Providence is perpetual ; wherefore if Man manifestly saw this Retraction and Abduction, he would be angry, and account God as his Enemy, and from the Evil of his *Proprium* [own proper Life] would deny him ; wherefore lest Man should know this, he is kept in Liberty, whereby he knows no other than that he leadeth himself. But Examples may serve for Illustration : Man, by hereditary Disposition, desireth to become great, and also desireth to become rich, and in Proportion as these Loves are not restrained, he desireth to be greater and richer, and at length the greatest and richest of all ; and neither thus would he be quiet, but would desire

to become greater than God himself, and to possess the very Heaven: This Cupidity lieth deeply concealed in hereditary Evil, and thence in Man's Life, and in his Life's Nature. The Divine Providence doth not take away this Evil in a Moment, for if it were taken away in a Moment, Man would not live; but it is taken away tacitly and successively, without Man's knowing any Thing of it; this is effected by this, that it is permitted Man to act according to the Thought, which he makes the Thought of his Reason, and then he is withdrawn by various Means, as well rational, as civil and moral, and thus so far as he can be withdrawn in Liberty, he is withdrawn. Neither can Evil be taken away from any one, except it appear, be seen, and acknowledged; it is like a Wound which is not healed, except it be opened. If therefore Man knew, and saw, that the Lord by his Divine Providence thus operates against his Life's Love, from which he hath his chief Delight, he could not but run counter to it, and be exasperated, contend, say harsh Things, and at length out of his own Evil remove the Operation of the Divine Providence, by denying it, and thus denying God; especially if he saw his Success opposed, himself cast down from Dignity, and deprived of Opulence. It is however to be observed, that the Lord never withholdeth Man from seeking after Honours, and acquiring Wealth,

Wealth, but from the Cupidity of seeking after Honours for the Sake of Eminence only, or for the Sake of Self; in like Manner from acquiring Wealth for the Sake of Opulence only, or for the Sake of the Wealth; but when he withdraweth Man from these, he introduceth him into the Love of Uses, that he may respect Eminence not for the Sake of Self but for the Sake of Uses, therefore that it may be of Uses and thence of himself, and not first of himself and thence of Uses; the same is true in Regard to Opulence. That the Lord continually humbleth the Proud, and exalteth the Humble, He himself teacheth in many Places of the Word, and what he there teacheth, that also is of his Divine Providence.

184. The Case is the same with other Evils in which Man is principled from hereditary Disposition, as with Adulteries, Frauds, Revenges, Blasphemies, and other such like, all which can no otherwise be removed, than by the Liberty of thinking and willing them being left, and that so Man may remove them as from himself, which nevertheless he cannot do, unless he acknowledges the Divine Providence, and implores that it may be effected by Providence: Without such Liberty and the Divine Providence at the same Time, those Evils would be like Poison shut in, and not voided, which in a short Time would spread and occasion the Death of all Parts; and they

they would be like a Disease of the Heart itself, from which the whole Body in a short Time dies.

185. That this is the Case, cannot better be known than from the Case of Men after Death in the spiritual World, where the greatest Part of those, who in the natural World became great and rich, and in Honours respected themselves alone, and also in Riches, at first speak of God, and of the Divine Providence, as if they acknowledged them in their Hearts: But whereas they then manifestly see the Divine Providence, and from it their final Portion, which is that they are to be in Hell, they connect themselves with Devils there, and then not only deny God, but also blaspheme; and then they come into such a Delirium, that they acknowledge the more powerful of the Devils for their Gods, and affect Nothing more ardently, than that they themselves also may be deified.

186. The Ground and Reason why Man would run counter to God, and deny him also, if he manifestly saw the Operations of his Divine Providence, is, because Man is in the Delight of his Love; and this Delight constitutes his very Life; wherefore when Man is kept in the Delight of his Life, he is in his Freedom, for Freedom and that Delight make one: In Case therefore he perceived, that he is continually drawn away from his Delight, he would be ex-

asperated against him who wanted to destroy his Life, and would regard him as an Enemy: In Order to guard against this, the Lord doth not manifestly appear in his Divine Providence, but by it tacitly leadeth Man, as an imperceptible Tide or prosperous Current doth a Ship: By this Means Man knoweth no other, than that he is constantly in his own *Proprium*, [or own proper Life,] for Liberty maketh one with his *Proprium*; hence it is evident, that Liberty appropriates to Man that which the Divine Providence introduces, which would not be the Case if the latter manifested itself: To be appropriated is to become of the Life.

187. IV. *That it is given Man to see the Divine Providence on the Back, and not in the Face, also in a spiritual State, and not in his natural State:* To see the Divine Providence on the Back and not in the Face, is to see it behind and not before; and to see it from a spiritual State, and not from a natural State, is to see it from Heaven and not from the World: All they who receive Influx from Heaven, and acknowledge the Divine Providence, and especially they who by Reformation are made spiritual, when they see Events in a certain wonderful Series, from interior Acknowledgment do as it were see, and confess a Providence; these do not desire to see it in the Face, that is, before it exists, for they are afraid lest their own Will should enter into any Thing
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of it's Order and Tenor. Not so they, who do not admit any Influx from Heaven, but only from the World, especially they, who from the Confirmation of Appearances in themselves are made natural; these do not see any Thing of the Divine Providence behind or after it, but they want to see it in the Face, or before it exists; and forasmuch as the Divine Providence operates by Means, and Means are effected through Man or through the World, therefore whether they see it before or behind, they attribute it either to Man or to Nature, and thus confirm themselves in the Denial of it. The Reason why they so attribute it, is, because their Understanding is shut above, and only open below, consequently shut towards Heaven and open towards the World, and to see the Divine Providence from the World is not given, but it is given to see it from Heaven. I have sometimes thought with myself, whether such Persons, in Case their Understanding was opened above, and they saw in clear Day that Nature in itself is dead, and that human Intelligence in itself is Nothing, but that it is only from Influx that both these appear to be, would acknowledge the Divine Providence, and I perceived that they who have confirmed themselves in Favour of Nature and of human Prudence, would not acknowledge it, because the natural Light flowing in from beneath would immediately

immediately extinguish the spiritual Light flowing in from above.

189. The Man who is made spiritual by the Acknowledgment of God, and wise by the Rejection of his own *Proprium*, in the universal World, and in all and every Particular thereof, seeth the Divine Providence; if he looks at natural Things he sees it, if he looks at civil Things he sees it, if he looks at spiritual Things he sees it, and this as well in the simultaneous as the successive Order of Things, in Ends, in Causes, in Effects, in Uses, in Forms, in Things great and small; especially in the Salvation of Men, as that Jehovah gave the Word, that by it he taught Men concerning God, concerning Heaven and Hell, concerning Life eternal, and that he came into the World Himself, that he might redeem and save Men: These and more such Things, and the Divine Providence in them, doth Man see from spiritual Light in natural Light. But the merely natural Man sees Nothing of these Things; he is like one who beholds a magnificent Temple, and hears a Preacher illuminated in Divine Things, and saith when at Home, that he saw Nothing but a Stone Building, and heard Nothing but articulate Sounds: Or he is like a near-sighted Man who goeth into a Garden furnished with all Kinds of Fruits, and then cometh Home and declareth that he only saw a Wood and Trees:

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Such also after Death, when they become Spirits, in Case they are taken up into the Angelic Heaven, where all Things are in Forms representative of Love and Wisdom, do not see any Thing of such Objects, or even of their Existence; as I have seen the Case with several who denied the Divine Providence.

190. There are many constant [or fixed] Things, which were created, in Order that Things inconstant [or unfixed] might exist; constant Things are the stated Times of the Rising and Setting of the Sun and Moon, and also of the Stars; the Darkening of them by Interpositions, which are called Eclipses; Heats and Lights from them; the Seasons of the Year, which are called Spring, Summer, Autumn, and Winter; and the Times of the Day, which are the Morning, Noon, Evening, and Night; also the Atmospheres, Waters, and Earths considered in themselves; the vegetative Faculty in the vegetable Kingdom, and together with this the prolific Faculty in the animal Kingdom; likewise the Things which are constantly produced from these, when they are put in Action according to the Laws of Order. These and many other Things are provided by Creation, that Things infinitely various may exist; for Variety cannot exist but in Things constant, stated, and certain. But Examples will illustrate this; the various Things of Vegetation would not
5 exist,

exist, if the Rising and Setting of the Sun, and the Heat and Light thence proceeding, were not constant: Harmonies are of infinite Variety, but they would not exist, except the Atmospheres in their Laws, and the Ears in their Form, were constant: The Varieties of Sight, which are also infinite, would not exist, except the Ether in it's Laws, and the Eye in it's Form, were constant; in like Manner Colours, except the Light were constant: It is the same with Thoughts, Speech, and Actions, which also are of infinite Variety, and which would not exist, except the organic Parts of the Body were constant: Must not a House be constant, that various Things may be done therein by Man? In like Manner a Temple, that various Particulars of Divine Worship, Sermons, Instructions, and Meditations of Piety, may be performed therein? and so in other Things. As to what relates to the Varieties themselves, which are produced in Things constant, stated, and certain, they go on *ad Infinitum*, and have no End, and yet there never exists one entirely the same with another, in all and singular the Things of the Universe, neither can exist in the Succession of Things to Eternity: Who disposeth these Varieties, which go on to Infinity and Eternity, that they may be in Order, but He who created Things constant, to the End that they might exist therein? And who can dispose the infinite Varieties of Life among

Men, but He who is Life itself, that is, Love itself and Wisdom itself? Without his Divine Providence, which is as a continual Creation, could the infinite Affections and the Thoughts of Men thence derived, and thus the Men themselves, be so disposed as to make one, evil Affections and the Thoughts thence derived one Devil which is Hell, and good Affections and the Thoughts thence derived one Lord in Heaven? That the universal Angelic Heaven is in the Sight of the Lord as one Man, who is the Image and Likeness of Himself, and the universal Hell is in Opposition as one Man-Monster, has at Times been said and shewn before. These Observations are made, because some natural Men, even from Things constant and stated, which are Necessities to the End that various Things may exist in them, catch at Arguments in their Delirium in Favour of Nature and Self-derived Prudence.

That

That Self-derived Prudence is Nothing, and only appears as if it was, and also ought so to appear; but that the Divine Providence from Things the most particular is universal.

191. **T**HAT Self-derived Prudence is Nothing, is altogether contrary to Appearance, and therefore contrary to the Belief of many; and since this is the Case, no one, who from Appearance is in the Belief that human Prudence does every Thing, can be convinced but by Reasons of deeper Investigation, which are to be taken from Causes; such Appearance is an Effect, and it's Causes discover whence it is. In this preliminary Part we shall say Something of the common Opinion concerning this Matter; Contrary to Appearance is this Tenet which the Church teacheth, that Love and Faith are not from Man but from God, as also Wisdom and Intelligence, therefore Prudence likewise, and in general every Thing good and true; when this Tenet is received, it must also be received, that Self-derived Prudence is Nothing, but only appears as if it was; Prudence is from no other
Source

Source but from Intelligence and Wisdom, and these two are from no other Source but from the Understanding and Thought thence derived of what is good and true. This is received and believed by those who acknowledge the Divine Providence, and not by those who acknowledge human Prudence alone. Either now it must be true what the Church teacheth, that all Wisdom and Prudence is from God, or what the World teacheth, that all Wisdom and Prudence is from Man: Can they be reconciled any other-wise than by saying that what the Church teacheth is true, and that what the World teacheth is an Appearance? For the Church confirmeth what it teacheth from the Word, but the World what it teacheth from it's *Proprium* [own proper Wisdom], and the Word is from God, and *Proprium* is from Man. Forasmuch as Prudence is from God, and not from Man, therefore a Christian Man, when he is in Devotion, prayeth that God would lead his Thoughts, Intentions, and Actions, and also adds, because from himself he cannot; such a one also, when he seeth any one doing Good, saith that he was inclined to it by God, and other such like Things: Can any one so speak, unless he then interiorly believes it, and to believe it interiorly is from Heaven; but when he thinketh with himself, and collects Arguments in Favour of human Prudence, he can believe the contrary, and this is
from

from the World: But internal Belief prevaieth with those who acknowledge God in their Hearts, whereas external Belief^{is} with those who do not acknowledge God in their Hearts, howsoever they may do it with their Mouths.

192. It was said, that no one, who from Appearance is in the Belief that human Prudence does every Thing, can be convinced but by Reasons of deeper Investigation, which are to be deduced from Causes; wherefore that Reasons deduced from Causes may be evident to the Understanding, it may be expedient to present them in their Order, which shall be as follows. I. That all the Thoughts of a Man are from the Affections of his Life's Love, and that there do not, neither can exist, any Thoughts at all, without those Affections. II. That the Affections of a Man's Life's Love are known to the Lord only. III. That the Affections of the Life's Love of Man are led of the Lord by his Divine Providence, and in such Case at the same Time his Thoughts, from which human Prudence is derived. IV. That the Lord by his Divine Providence compoundeth the Affections of the whole human Race into one Form, which is Human. V. That thence Heaven and Hell, which are from the human Race, are in such a Form. VI. That they who have acknowledged Nature alone, and human Prudence alone, constitute Hell; and they

they who have acknowledged God, and his Divine Providence, constitute Heaven. VII. That all these Things cannot be effected, unless it appears to Man that he thinketh and disposeth Things from Himself.

193. I. *That all the Thoughts of a Man are from the Affections of his Life's Love, and that there do not, neither can exist, any Thoughts at all, without those Affections.* What the Life's Love is, and what the Affections and Thoughts thence derived, and the Sensations and Actions therein grounded, which exist in the Body, are in their Essence, was shewn above in this Treatise, and also in that which is called ANGELIC WISDOM, CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, particularly in Part the First and Part the Fifth; now whereas the Causes, from which human Prudence flows as an Effect, are from these Things, it is necessary that some of them should be adduced here also: For the Things which are written in another Place, cannot be connected so continuously with the Things which are written after them, as if the same are recalled and placed in Sight. Above in this Treatise, and in that before mentioned concerning THE DIVINE LOVE AND THE DIVINE WISDOM, it is demonstrated, that in the Lord there is Divine Love and Divine Wisdom, and that these two are Life itself, and that from these two Man hath Will and Understanding, from the Divine Love

Love Will, and from the Divine Wisdom Understanding; and that to these two Principles the Heart and Lungs correspond in the Body; and that thence it may appear, that as the Pulsation of the Heart, together with the Respiration of the Lungs, governs the whole Man as to his Body, so the Will, together with the Understanding, governs the whole Man as to his Mind; and that thus there are two Principles of Life in every Man, one natural and the other spiritual, and that the natural Principle of Life is the Pulsation of the Heart, and the spiritual Principle of Life the Will of the Mind; and that each adjoineth to itself a Consort, with which it cohabits, and with which it operates the Functions of Life, and that the Heart conjoineth to itself the Lungs, and that the Will conjoineth to itself the Understanding. Now forasmuch as the Soul of the Will is Love, and the Soul of the Understanding is Wisdom, both from the Lord, it follows, that Love is the Life of every one, and that the Quality of such Life is according to the Nature of Love's Conjunction with Wisdom; or what is the same, that the Will is the Life of every one, and that the Quality of such Life is according to the Nature of the Will's Conjunction with the Understanding: But on this Subject see more in the Treatise above, and especially in THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND

THE DIVINE WISDOM, in Part the First and Part the Fifth.

194. In the above-mentioned Treatises it is also demonstrated, that the Life's Love produces out of itself subaltern Loves, which are called Affections, and that these are exterior and interior; and that these taken together make as it were one Dominion or Kingdom, in which the Life's Love is Lord or King: Moreover it is demonstrated, that those subaltern Loves or Affections adjoin to themselves Consorts, each it's own, the interior Affections Consorts which are called Perceptions, and the exterior Affections Consorts which are called Thoughts, and that each cohabits with it's own Consort, and discharges the Functions of it's Life; and that there is such a Conjunction of both, as is that of the Essence (*Esse*) of Life with the Existence of Life, which is such, that one is not any Thing, but in Conjunction with the other, for what is the Essence of Life, unless it exists, and what is the Existence of Life but from the Essence of Life? Also, that the Conjunction of Life is such, as is that of Sound and Harmony, likewise of Sound and Speech, in general such as is that of the Pulsation of the Heart and the Respiration of the Lungs; which Conjunction is such, that one without the other is not any Thing, and that one by Conjunction with the other becomes Something: Conjunctions must either be in them,

them, or are produced by them: As for Example, in the Case of Sound; he who thinks that Sound is any Thing, unless there be Something in it which distinguishes, is mistaken: Sound also corresponds to Affection in Man, and forasmuch as there is in it always Something which distinguishes, therefore from the Sound or Tone of a Man's Voice in speaking is known the Affection of his Love, and from it's Variation, which is Speech, is known his Thought: Hence it is, that the wiser Angels, barely from the Sound or Tone of Voice of him who speaks, perceive his Life's Loves, together with certain Affections which are Derivations. These Things are adduced in Order that it may be known, that there doth not exist any Affection without it's Thought, nor any Thought without it's Affection: But more may be seen on this Subject above in this Treatise, and in THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM.

195. Now forasmuch as the Life's Love hath it's Delight, and the Wisdom thereof hath it's Pleasantness, and in like Manner every Affection, which in it's Essence is a subaltern Love derived from the Life's Love, as a Stream from it's Fountain, or as a Branch from it's Tree, or as an Artery from it's Heart, therefore every Affection hath it's Delight, and thence every Perception and Thought it's Pleasantness; hence

it follows, that those Delights and Pleasantnesses constitute the Life of Man : What is Life without it's Delight and Pleasantness? It is not any Thing animated but inanimate ; diminish Delight and Pleasantness, and you will grow cold or torpid ; take them away, and you will expire and die : From the Delights of the Affections, and the Pleasantnesses of the Perceptions and Thoughts, is derived the vital Heat. Since every Affection hath it's Delight, and the Thought thence derived it's Pleasantness, it is evident whence Good and Truth is, also what Good and Truth are in their Essence : Good is to every one that which is the Delight of his Affection, and Truth that which is the Pleasantness of his Thought derived therefrom : For every one calleth that good, which from the Love of his Will he feeleth delightful, and he calleth that true, which from the Wisdom of his Understanding he perceiveth pleasant as therein grounded : They both flow from the Life's Love, as Water from a Fountain, or as Blood from the Heart : Each taken together is like Tide or Atmosphere, in which the whole human Mind dwells. These two, Delight and Pleasantness, in the Mind are spiritual, but in the Body they are natural ; as existing in both they constitute the Life of Man, Hence it is evident what that is in Man which is called good, and what that which is called true :

Also, what that is which is called evil in Man, and what that which is called false, namely, that is evil to him, which destroys the Delight of his Affection, and that false, which destroys the Pleasantness of his Thought derived thence; it is further evident, that Evil from the Delight thereof, and what is False from the Pleasantness thereof, may be called and thought good and true. Goods and Truths are indeed Changes and Variations of State in the Forms of the Mind, but these are only perceived and live by their Delights and Pleasantnesses. These Things are adduced, that it may be known what Affection and Thought are in their Life.

196. Now whereas it is the Mind of Man which thinks, and thinks from the Delight of it's Affection, and not the Body; and whereas the Mind of Man is his Spirit, which lives after Death, it follows, that the Spirit of Man is Nothing but Affection and Thought therefrom derived. That there cannot exist any Thought without Affection, is very evident from Spirits and Angels in the spiritual World, for all there think from the Affections of their Life's Love, and the Delight thereof encompasses every one, as his Atmosphere; and all are connected there according to these Spheres exhaling from their Affections through their Thoughts: Moreover the Character and Quality of every one is known from the Sphere of his Life. Hence it may appear,

appear, that all Thought is from Affection, and that it is the Form of it's Affection. It is the same with the Will and the Understanding; the same with Good and Truth; and the same with Charity and Faith.

197. II. *That the Affections of a Man's Life's Love are known to the Lord only.* Man knows his Thoughts and thence his Intentions, because he sees them in himself; and forasmuch as all Prudence is from them, he sees that also in himself; in this Case, if his Life's Love is the Love of Self, he comes into the Pride of Self-derived Intelligence, and ascribes Prudence to himself; and collects Arguments in Favour thereof, and so recedes from the Acknowledgment of the Divine Providence: The Case is similar, if the Love of the World is his Life's Love; yet such a one doth not recede in the same Degree; From which Considerations it is evident, that these two Loves ascribe all Things to Man and his Prudence; and if they are examined more interiorly, Nothing to God and his Providence: Wherefore when they happen to hear, that the Truth is, that human Prudence is Nothing, but that it is the Divine Providence alone, which governs all Things, if they are absolute Atheists, they laugh at it; but if they retain any Thing of Religion in the Memory, and it is affirmed to them, that all Wisdom is from God, they do indeed at first Hearing acknowledge it, but yet inwardly

inwardly in their Spirit they deny it. Such particularly are Priests, who love themselves better than God, and the World better than Heaven, or what amounts to the same Thing, who worship God for the Sake of Honours and Interest, and yet preach that Charity and Faith, every Thing good and true, likewise all Wisdom, yea all Prudence, are from God, and Nothing from Man. Once in the spiritual World I heard two Priests disputing with a certain royal Legate [*Legatus Regni*] concerning human Prudence, whether it be from God or from Man, and their Dispute was warm: They all three in their Hearts thought alike, namely that human Prudence does every Thing, and the Divine Providence Nothing: But the Priests, who were then under the Influence of theological Zeal, said, that Nothing of Wisdom and Prudence is from Man; and when the Legate replied, that at that Rate neither would there be any Thought from Man, they said, that there was none: But forasmuch as it was perceived by the Angels, that these three were of the same Opinion, the Legate was told to put on the Garments of a Priest, and think himself a Priest, and then to speak; accordingly he did put them on, and thought as he was desired, and then he declared loudly, that there never can be any Wisdom or Prudence in Man, but from God, and defended himself with his usual Eloquence, full of rational Arguments:

Afterwards

Afterwards they said to the two Priests also, put off your Garments and put on the Garments of political Ministers, and think yourselves such, and they did so, and then at the same Time thought from their inner Selves, and spake from Arguments which they had before cherished inwardly in Favour of human Prudence against the Divine Providence: Afterwards these three, forasmuch as they were in a similar Faith, became intimate Friends [*Amici Cordis*], and entered together into the Path of Self-derived Prudence, which leads to Hell.

198. It was shewn above, that Man hath not any Thought, but from some Affection of his Life's Love, and that Thought is Nothing else but the Form of Affection: Since therefore Man sees his Thought, and cannot see his Affection, for the latter he feels, it follows, that from Sight, which is in Appearance, he concludes that Self-derived Prudence does every Thing; and not from Affection, which does not come into Sight, but into Sensation: For Affection only manifests itself by a certain Delight of Thought, and Pleasure of Ratiocination concerning it, and then this Pleasure and Delight make one with Thought in those, who have Faith in Self-derived Prudence from the Love of Self or the Love of the World; and Thought flows in it's Delight as a Ship in the Current of a River, to which the
Sailor

Sailor doth not attend, but only to the Sails which he expands.

199. A Man can indeed reflect upon the Delight of his external Affection, when it acts as one with the Delight of any bodily Sense, but yet he does not reflect that that Delight is from the Delight of Affection in Thought: As for Example, when a Fornicator seeth an Harlot, his Eyes sparkle with the Fire of Lasciviousness, and from it he feeleth Delight in the Body, but yet he doth not feel the Delight of his Affection or Concupiscence in Thought, but as Something of Cupidity in the Body: It is the same with a Robber in the Woods when he seeth Travellers; and a Pirate in the Sea when he seeth Ships; the Case is similar with others: That these Delights govern his Thoughts, and that his Thoughts are Nothing without them, is evident, but he thinks that they are only Thoughts, when nevertheless Thoughts are Nothing but Affections composed into Forms by his Life's Love, that they may appear in the Light, for all Affection is in Heat, and all Thought in Light. These are Affections of external Thought, which indeed manifest themselves in the Sensation of the Body, but rarely in the Thought of the Mind. But the Affections of internal Thought, from which the external exist, never manifest themselves to a Man: Of these a Man knows no more, than a Traveller sleeping in a Carriage doth of his Journey, or

than a Man feels the Circumrotation of the Earth: Now since a Man knoweth Nothing of the Things which are transacted in the Interiors of his Mind, which are so infinite that they cannot be defined by Numbers, and yet the few Externals, which come to the Sight of his Thought, are produced from Interiors, and the Interiors are regulated of the Lord alone by his Divine Providence, and those few Externals by the Lord in Conjunction with Man; how then can any one say, that his own Prudence does every Thing? If you were only to see one Idea of Thought disclosed, you would see more stupendous Things than Tongue can utter. That in the Interiors of the Mind of Man there are such infinite Things, that they cannot be defined by Numbers, is evident from the infinite Number of Things in the Body, from which Nothing comes to the Sight and Sense, but Action alone in much Simplicity, to which nevertheless concur Thousands of moving or muscular Fibres, Thousands of nervous Fibres, Thousands of Blood-Vessels, and Thousands of pulmonary Air-Vessels, which must needs co-operate in every Action, Thousands of Things in the Brains and in the spinal Marrow, and many more still in the spiritual Man, which is the human Mind, all the Things whereof are Forms of Affections, and of Perceptions and Thoughts thence derived. Doth not the Soul which disposeth Things interior,
also

also dispose Actions by Virtue thereof? The Soul of Man is Nothing else but the Love of his Will, and the Love of his Understanding thence derived; such as this Love is, such is the whole Man; and he is made such according to the Disposition in Externals in which Man is concerned with the Lord: Wherefore if he attributes all Things to himself and to Nature, his Soul becomes the Love of Self; but if he attributes all Things to the Lord, his Soul becomes the Love of the Lord: And the latter Love is celestial, whereas the former is infernal.

200. Now forasmuch as the Delights of Man's Affections carry a Man from Intimates [the Things which are inmost] by the Interiors to the Exteriors, and at length to the Extremes, which are in the Body, as the Airs and Currents carry a Ship, and Nothing of them appears to Man, but what is done in the Extremes of the Mind and the Extremes of the Body, how then can Man claim to himself what is Divine from this Circumstance alone, that those few Extremes appear to him as his own? Still less ought he to claim to himself what is Divine, when he knoweth from THE WORD, that a Man cannot take any Thing from himself, except it be given him from Heaven; and from REASON, that that Appearance is given him, that he may live a Man, see what is good and evil, chuse one or the other, appropriate to himself that which he

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chuseth,

chuseth, to the Intent there may be a Possibility of his being joined reciprocally to the Lord, reformed, regenerated, saved, and of his living to Eternity. That this Appearance was given to Man, that he might act from Liberty according to Reason, therefore as if from himself, and not hang down his Hands and wait for Influx, was said and shewn above. Hence follows the Confirmation of that which was to be demonstrated Thirdly, *That the Affections of the Life's Love of Man are led of the Lord by his Divine Providence, and in such Case at the same Time his Thoughts, from which human Prudence is derived.*

201. IV. *That the Lord by his Divine Providence composeth the Affections of the whole Human Race into one Form, which is the Human.* That this is an Universal of the Divine Providence, will be seen in the subsequent Paragraph; they who ascribe all Things to Nature, ascribe all Things also to human Prudence; for they who ascribe all Things to Nature, in their Hearts deny God, and they who ascribe all Things to human Prudence, deny in their Hearts the Divine Providence; one is not separable from the other. But yet both these Sorts of Persons, for the Sake of their Reputation, and for Fear of losing it, profess with their Mouths, that the Divine Providence is universal or general, and that the Particulars of it rest with Man [*sint apud Hominem*]; and that these Particulars in their Complex are understood

understood by human Prudence. But think with yourself, what is universal (or general) Providence, when Singulars (or Particulars) are separated from it? Is it any Thing more than a bare Word? For that is called universal, which is formed of Singulars connected together, as that is common (or a Community) which exists from Particulars: If therefore you separate Singulars, what is the Universal in such Case, but like Something which is empty within, consequently like a Surface within which there is Nothing, or like a Complex containing Nothing? If it should be alledged, that the Divine Providence is an universal Government, and that not any Thing is governed, but only kept in it's Connection, and the Things which relate to Government [*illa quæ Regiminis sunt*] are disposed by others, can this be called an universal Government? No King hath such a Government as this; for if a King were to allow his Subjects to govern every Thing in his Kingdom, he would no longer be a King, but would only be called a King, therefore would have only a nominal Dignity and no real Dignity: Such a King cannot be said to hold the Government, much less universal Government. Providence with God is called Prudence with Man; as there cannot be said to be universal Prudence in a King, who hath reserved to himself no more than the Name to the Intent that his Kingdom may be called a Kingdom, and so kept together;

so neither could there be said to be an universal Providence, if Men from their own Prudence were to provide for every Thing. It is the same with the Name of universal Providence, and of universal Government, as spoken in Relation to Nature, when it is understood that God created Nature, and endued her with a Power of producing all Things from herself: What is universal Providence at this Rate, but a metaphysical Term, or a mere Sound without any Meaning? Neither do many of those, who attribute to Nature every Thing that is produced, and to human Prudence every Thing that is done, and yet profess with their Mouths that God created Nature, think otherwise of the Divine Providence than as of an empty Sound. But the Case really is, that the Divine Providence exists in the most minute Particulars of Nature, and in the most minute Particulars of human Prudence, and by governing these Particulars, governs universally.

202. The Divine Providence of the Lord is universal from Things the most particular in this Circumstance, that he created the Universe, to the End that an infinite and eternal Creation might exist therein from Himself; and this Creation exists by the Lord's forming out of Men a Heaven, which is in his Sight as one Man, who is the Image and Likeness of Himself: That Heaven, as formed out of Men, is such in the Sight of the Lord, and that this was the End of Creation,

Creation, was shewn above, n. 27 to 45: And that the Divine in all that it doeth, respecteth Infinite and Eternal, n. 56 to 69. The Infinite and Eternal, which the Lord hath Respect to in forming his Heaven out of Men, is, that it may be enlarged to Infinity and Eternity; and thus that he may constantly dwell in the End of his Creation. This Creation is infinite and eternal, which the Lord provided by the Creation of the Universe, and in this Creation he is constantly engaged by his Divine Providence. Who that knoweth and believeth from the Doctrine of the Church, that God is infinite and eternal, (*for the Doctrine of all the Churches in the Christian World holds, that God the Father, God the Son, and God the Holy Ghost, is Infinite, Eternal, Uncreate, and Omnipotent; see Athanasius's Creed*) can be so void of Reason as not to assent, when he heareth, that God cannot do otherwise than respect Infinity and Eternity in his great Work of Creation (for how can he act otherwise when he acts from Himself), as also that he respecteth this in the human Race, out of which he formeth his own Heaven? What else then can the Divine Providence have for it's End, but the Reformation and Salvation of the human Race? And no one can be reformed of himself by his own Prudence, but of the Lord by his Divine Providence; hence it follows, that except the Lord leads Man every Moment, yea every the most minute Point of Time, Man de-

parts from the Way of Reformation, and perisheth: Every Change and Variation of State of the human Mind changes and varies Something in the Series of Things present, and thereby of Things consequent; what then must it not do in the Progression to Eternity? It is like an Arrow shot from a Bow, which, if it's Direction at first declines ever so little from the Mark, at the Distance of a Mile or more, would diverge immensely; so it would be if the Lord, every the least Moment, did not lead and govern the State of human Minds. This the Lord doeth according to the Laws of his Divine Providence; agreeable to which it is also necessary, that it should appear to Man as if he led himself; but the Lord foreseeth how he will lead (or guide) himself, and constantly provides accordingly. That the Laws of Permission are also Laws of the Divine Providence; and that every Man may be reformed and regenerated; and that there doth not exist any such Thing as Predestination, will be seen in what follows.

203. Since every Man therefore lives after Death to Eternity, and according to his Life here hath his Place assigned to him either in Heaven or in Hell, and both these, as well Heaven as Hell, must be in such a Form as to act as one, as was said before; and ^{as} no one can occupy any other Place in that Form, but his own, it follows, that the human Race throughout the whole World

is

is under the Auspices of the Lord, and that every one, from his Infancy even to the End of his Life, is led of Him in the most minute Particulars, and his Place foreseen, and at the same Time provided. From which Considerations it is evident, that the Divine Providence of the Lord is universal, because it governs in the most minute Particulars; and that this is the infinite and eternal Creation which the Lord hath provided for Himself by the Creation of the Universe. Of this universal Providence Man doth not see any Thing, and if he did, it could not appear to him any otherwise than as scattered Heaps and Collections of Materials, out of which a House is to be formed, appear to those who pass by; but by the Lord it is seen as a magnificent Palace constantly building and enlarging.

204. V. *That Heaven and Hell are in such a Form.* That Heaven is in a human Form, hath been made known in the Work concerning HEAVEN AND HELL, published in London, 1758, n. 59 to 102; and also in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM; and likewise in some Parts of this Treatise; wherefore it is unnecessary to give it further Confirmation. It is said that Hell also is in a human Form, but it is in a monstrous human Form, such as is that of the Devil, by whom is meant Hell in it's whole Complex: It is in a human Form, because they also, who are there, were

born Men, and have moreover those two human Faculties, which are called Liberty and Rationality, although they have abused their Liberty to will and do Evil, and their Rationality to think and confirm it.

205. VI. *That they who have acknowledged Nature alone, and human Prudence alone, constitute Hell, and they who have acknowledged God and his Divine Providence, constitute Heaven.* All they, who lead an evil Life, interiorly acknowledge Nature, and human Prudence alone, for such Acknowledgment lies inwardly concealed in all Evil, howsoever it may be clothed and hid under Things good and true; these are only borrowed Garments, or like Decorations of Flowers, which perish, strewed over Evil lest it should appear in it's Nakedness. That all who lead an evil Life, interiorly acknowledge Nature, and human Prudence alone, is not known by Reason of the above common Covering, whereby it is hid from View; but that they do nevertheless acknowledge them, may appear from the Origin and Cause of such Acknowledgment, in Order to the Discovery of which it may be expedient to explain whence and what Self-derived Prudence is; then whence and what the Divine Providence is; afterwards who and what Kind of Persons they are who favour the latter, and also who favour the former; and lastly, that they who acknowledge the Divine Providence are in Heaven,

ven, and they who acknowledge Self-derived Prudence, are in Hell.

206. WHENCE AND WHAT *Self-derived Prudence* is; it is from the Proprium of Man, which is his Nature, and is called his Soul derived from the Parent; this Proprium is the Love of Self, and the Love of the World thence derived, or the Love of the World, and the Love of Self thence derived: The Love of Self is such, that it respects itself only, and others either as vile, or of no Account; or if it does respect any Person or Thing, it is only so long as they honour and worship itself; intimately in that Love, just like the Effort in a Seed to fructify and propagate, there lieth hid a Desire to become great, and if possible, to be made a King, and then if possible, to be deified: Such is the Devil, because he is the very Love of Self, and is such that he adores himself, and does not favour any one who doth not also adore him; another Devil like himself he hates, because he wisheth to be adored alone. Forasmuch as no Love can exist without it's Consort, and the Consort of Love or of the Will in Man is called the Understanding; when the Love of Self inspires it's Love into the Understanding it's Consort, it there becomes Conceit, which is the Conceit of Self-derived Intelligence, from which Self-derived Prudence proceeds. Now forasmuch as the Love of Self desires to be sole Lord of the World, consequently a God,

therefore the Concupiscences of Evil, which are Derivations thence, have Life in themselves from it, as have also the Perceptions of Concupiscences, which are all Sorts of Craft and Cunning; in like Manner also have the Delights of Concupiscences which are Evils, and their Thoughts which are Falses: They are all like Servants and Ministers of their Lord, and act at his Pleasure, not knowing that they do not act, but are acted upon, for they are acted upon by the Love of Self through the Conceit of Self-derived Intelligence: Hence it is, that in every Evil, by Virtue of it's Origin, Self-derived Prudence lies concealed. The Reason why an Acknowledgment of Nature alone also lies concealed therein, is, because Self-Love hath closed up the Sky-Light of it's House (*Fenestram Tecti sui*), by which there is an open Communication with Heaven, and also the Side Windows, lest it should see and hear that the Lord alone governeth all Things, and that Nature in herself is void of Life, and that the Proprium of Man is Hell, and consequently that the Love of the Proprium is the Devil; and then having shut the Windows it is in the Dark, and there maketh a Fire for itself, by which it sitteth down with it's Consort, and they reason like Friends, in Favour of Nature against God, and in Favour of Self-derived Prudence against the Divine Providence.

207. WHENCE AND WHAT *the Divine Providence is*; it is the Divine Operation in the Man,
who

who removeth the Love of Self; for Self-Love, as was said, is the Devil, and Concupiscences and their Delights are the Evils of his Kingdom, which is Hell; these being removed, the Lord entereth with Affections of neighbourly Love, and openeth the Sky-Light of Man's House, and then his Side Windows, and causeth him to see that there is a Heaven, and a Life after Death, and everlasting Happiness; and by Means of the spiritual Light and spiritual Love at the same Time in this Case, flowing in, causeth him to acknowledge, that God by his Divine Providence governeth all Things.

208. WHO AND WHAT *Kind of Persons they are who favour the latter, and also who favour the former*: They who acknowledge God, and his Divine Providence, are like the Angels of Heaven, who dislike to be led of themselves, and love to be led of the Lord; a Sign that they are led of the Lord, is, that they love their Neighbour. But they who acknowledge Nature and their own Prudence, are like infernal Spirits, who dislike to be led of the Lord, and love to be led of themselves: These, if they be Persons of Distinction in a Kingdom, desire to have Dominion in all Things: So also if they be Primates of the Church: If they are Judges, they pervert Judgment, and exercise Dominion over the Laws: If they are Men of Learning, they apply Scientifics to confirm the Proprium of Man and Nature: If
they

they are Merchants, they act as Thieves: If Husbandmen, as Robbers. They are all Enemies of God, and Deriders of the Divine Providence.

209. It is wonderful, that when Heaven is opened to such, and they are told they are mad, and it is also made manifest to their Perception that they are so, which is done by Influx and Illumination, still out of Indignation they shut Heaven against themselves, and look down to the Earth, which is over Hell: This is the Case with such of them in the spiritual World, as are still out of Hell, and yet of such a Disposition; from which Circumstance is evidenced the Error of those who think, if I were to see Heaven, and hear the Angels speak to me, I should acknowledge; but their Understanding does acknowledge, yet if their Will does not at the same Time, they do not acknowledge notwithstanding; for the Love of the Will inspires (or infuses) into the Understanding whatsoever it chuses, and not *vice versa*, yea it obliterates every Thing in the Understanding which is not from itself.

210. VII. *That all these Things cannot be effected, unless it appears to Man that he thinketh and disposeth from himself.* That in Case it did not appear to Man, as if he lived from himself, and thus thought and willed, spake and acted as from himself, Man would not be Man, is fully demonstrated in the preceding Pages: Hence it

follows,

follows, that if Man doth not dispose, as if from his own Prudence, all Things appertaining to his Function and Life, he cannot be guided and regulated by the Divine Providence; for he would be like one standing with his Hands hanging down, his Mouth open, his Eyes shut, and his Breath in-drawn, in Expectation of Influx, therefore he would divest himself of Humanity, which consists in the Perception and Sensation, that he lives, thinks, wills, speaks, and acts as if from himself; and at the same Time he would divest himself of his two Faculties, Liberty and Rationality, whereby he is distinguished from Beasts: That without such Appearance no Man would possess the Receptive and the Reciprocal Principle, or Reciprocity and Reciprocity, and therefore neither Immortality, is demonstrated above in this Treatise, and also in that on the DIVINE LOVE AND THE DIVINE WISDOM. Therefore if you desire to be led of the Divine Providence, use Prudence, as a Servant and Minister, who may faithfully dispense the Goods of his Master: Such Prudence is the Talent, which was given to the Servants to traffic with, of which they are to give an Account, Luke xix. 13 to 25. Matth. xxv. 14 to 31. Prudence itself appears to Man as his own, and it is believed to be his own, so long as a Man keeps shut up within himself that most inveterate Enemy of God and the Divine Providence, which is Self-Love,

Love, who dwells in the Interiors of every Man from his Birth; if you do not know him, for he desires not to be known, he dwells securely, and guards the Door, lest it should be opened, and so he should be cast out by the Lord. That Door is opened by Man, by shunning Evils as Sins as if from himself, with an Acknowledgment that he doeth so from the Lord. It is this Prudence with which the Divine Providence acts as one.

211. The Reason why the Divine Providence operates so occultly, that scarce any one knoweth that it exists, is, that Man may not perish; for the Proprium of Man, which is his Will, never acts as one with the Divine Providence; the Proprium of Man hath an innate Enmity against it; for it is that Serpent which seduced our first Parents, of which it is written, "*I will put Enmity between thee and the Woman, and between thy Seed and her Seed, it shall bruise thy Head,*" Gen. iii. 15; the Serpent is Evil of every Kind; his Head is Self-Love; the Seed of the Woman is the Lord; the Enmity put between them is between Man's Self-Love and the Lord, therefore also between the Self-derived Prudence of Man and the Divine Providence of the Lord; for Self-derived Prudence is continually lifting up it's Head, and the Divine Providence is continually keeping it down. If Man felt this, he would be enraged and exasperated against God, and would perish; but while he doth not feel or per-

ceive it, he may be enraged and exasperated against Men, and against himself, and likewise against Fortune, by which he doth not perish. Hence it is, that the Lord by his Divine Providence continually leads Man in Freedom, and when he is led in Freedom, it appears no otherwise to Man than that he is led by his own Proprium; and to lead in Freedom one who is in Opposition to him that leads, is like raising from the Earth a great resisting Weight by Pullies, by which Means the Weight and Resistance is not felt: Or as when any one is in the Power of an Enemy, whose Intention is to put him to Death, which he then doth not know, and a Friend conducteth his Escape through unknown Ways, and afterwards discovers to him the Enemy's Intention.

212. Who doth not talk of Fortune, and who doth not acknowledge her, because he talks of her, and because he knows Something of her by Experience? But who knoweth what she is? That she is Something, because there is and does exist such a Thing, cannot be denied; and Nothing can be and exist without a Cause; but the Cause of this Something or of Fortune is not known; yet lest it should be denied, merely by Reason that the Cause is not known, take Dice, or Cards, and play with them, or consult Players, which of them denies Fortune, for they play with her and she with them in a wonderful Man-

ner; who can oppose her, if she is obstinate? Doth she not in such Case make a Jest of Prudence and Wisdom? When you throw the Dice and shuffle the Cards, doth it not seem as if she knew and disposed the Evolutions and Motions of the Hands, to favour one more than another from some certain Cause? Can this Cause exist from any other Source, than the Divine Providence in Ultimates, where by Constancies and Inconstancies it deals wonderfully with human Prudence, and at the same Time conceals itself. That the Gentiles formerly acknowledged Fortune, and that they of Italy also built a Temple for her at Rome, is well known. Concerning this Fortune, which is, as was said, the Divine Providence in Ultimates, it hath been given to know many Things, which it is not permitted to reveal; from which it was evidenced to me, that it is not an Illusion of the Mind, nor a Sporting of Nature, nor Something without a Cause, for Something without a Cause is not any Thing, but that it is an ocular Testification, that the Divine Providence operates in the most minute Particulars of the Thoughts and Actions of Man. When the Divine Providence operates in the smallest Particulars of Matters so mean and trifling, what must it not do in the Particulars of Things not mean and trifling, such as is the Business of Peace and War upon Earth, and the

the Business of Salvation and everlasting Life in Heaven!

213. But I know, that human Prudence bringeth over the Rational (Faculty) to side with it, more than the Divine Providence, by Reason that the latter doth not appear, and the former does: It can more easily be received, that there is one sole Life, which is God, and that all Men are Recipients of Life from Him, as was abundantly shewn before, and nevertheless this amounts to the same Thing, because Prudence is of Life. Who doth not reason for human Prudence and Nature, when he reasons from the natural or external Man? Whereas who doth not reason in Favour of the Divine Providence and of God, when he reasons from the spiritual or internal Man? But write, I pray you, two Books, (I speak this to the natural Man) one in Favour of Self-derived Prudence, and another in Favour of Nature, and fill them with plausible, probable, and likely Arguments, such as in your Opinion are solid, and when you have done, put them into the Hand of any Angel, and I know very well, that he will write under them these few Words, They are all Appearances and Fallacies.

That the Divine Providence hath Respect to Things eternal, and no otherwise to temporary Things, than so far as they accord with Things eternal.

214. **T**HAT the Divine Providence hath Respect to Things eternal, and no otherwise to temporary Things than so far as they accord with Things eternal, or make one with them, shall be demonstrated in the following Order. I. That temporary Things relate to Dignities and Riches, therefore to Honours and Emoluments, in this World. II. That Things eternal relate to spiritual Honours and Riches, which are of Love and Wisdom, in Heaven. III. That Things temporary and eternal are separated by Man, but joined by the Lord. IV. That the Conjunction of Things temporary and eternal is the Divine Providence of the Lord.

215. I. *That temporary Things relate to Dignities and Riches, therefore to Honours and Emoluments in this World.* There are many temporary Things, but yet they all relate to Dignities and Riches; by temporary Things are meant those Things which either perish with Time, or cease
with

with the Life of Man in this World only; but by Things eternal are meant the Things, which do not perish and cease with Time, therefore not with the Life in this World. Forasmuch as all temporary Things, as was observed, have Relation to Dignities and Riches, it is of Importance that the following Points should be understood, namely, What and whence Dignities and Riches are: What is the Nature of the Love of them for their own Sake, and what the Nature of the Love of them for the Sake of Use: That these two Loves are distinct from each other, as Hell is from Heaven: That the Difference between these Loves is difficult to be known by Man: But of each of these distinctly. FIRST: *What and whence Dignities and Riches are:* Dignities and Riches were totally different in the earliest Ages, from what they afterwards became in Process of Time: Dignities in the most ancient or earliest Ages were no other, than such as take Place among Parents and their Children, which Dignities were Dignities of Love, full of Respect and Veneration, not because they received Birth, but Instruction and Wisdom from them, which is a second Birth, in itself spiritual, because it was the Birth of their Spirit: This was the only Dignity in the earliest Ages, because then Nations, Families, and Houses, dwelt separately, and were not formed into Kingdoms as in modern Times:

Times: It was the Father of the Family in whom that Dignity resided: Those Times were called by the Ancients the golden Age. But after those Times the Love of governing, from the sole Delight of that Love, successively crept in; and forasmuch as Enmity and Hostility against those who would not submit, introduced themselves at the same Time, therefore Nations, Families, and Houses, from Necessity collected themselves into Societies [*Cetus*], and set over themselves one, whom at first they called a Judge, afterwards a Prince, and lastly a King and an Emperor: And then they began also to fortify themselves in Towers, Bulwarks, and Walls. From the Judge, Prince, King, or Emperor, was diffused, as from the Head through the Body, a Lust of Dominion, which spread itself like a Contagion among many, and thence arose Degrees of Dignities, and Honours conformable to them; and with them Self-Love, and the Pride of Self-derived Prudence. Similar was the Case with the Love of Riches: In the most ancient or earliest Ages, when Nations and Families dwelt distinctly from each other, there was no other Love of Riches than to possess the Necessaries of Life, which they procured for themselves by Flocks and Herds, and by Fields, Pastures, and Gardens, from which they derived Subsistence: Among their Necessaries of Life were also reckoned decent Houses, furnished with all Kinds

of Utenfils, and likewise Clothing: The Care and Management of all these Things was the Occupation of the Parents, Children, Men-Servants, and Maid-Servants in the House. But after that the Love of Dominion began to prevail, and destroyed this State of Society, the Love of possessing Wealth beyond their Necessities invaded Mankind, and grew to such a Height, as to produce a Desire of possessing the Wealth of all. These two Loves are as it were connected by Consanguinity, for he who desireth to rule over every Thing, desireth also to possess every Thing, for thus all Things become his Servants, and he their sole Lord and Master: This is evidently instanced in those of the Popish Religion, who have exalted their Dominion even into Heaven, to the Throne of the Lord, upon which they have placed themselves, and who also covet the Riches of the whole Earth, and amass Treasures without End. *SECONDLY: What is the Nature of the Love of Dignities and Riches for their own Sake; and what the Nature of the Love of them for the Sake of Use:* The Love of Dignities and Honours for the Sake of Dignities and Honours, is the Love of Self, properly the Love of Dominion grounded in the Love of Self; and the Love of Riches and Possessions, for the Sake of Riches and Possessions, is the Love of the World, properly the Love of possessing the Goods of others by any Art whatsoever: But the Love of Dignities

nities and Riches, for the Sake of Uses, is the Love of Uses, which is the same with the Love of our Neighbour, for that which is the Ground of Man's Action, or for the Sake of which he acts, is his influencing End [*Finis a quo*], and is First or Primary, and other Things are Means, and are secondary. With Respect to the Love of Dignities and Honours for their own Sakes, which is the same with Self-Love, properly with the Love of Dominion from the Love of Self, it is the Love of Man's Proprium, and the Proprium of Man is all Evil; hence it is that Man is said to be born to all Evil, and that his hereditary [Disposition] is Nothing but Evil; the hereditary [Disposition] of Man is his Proprium, in which he is, and into which he comes by Self-Love, and principally by the Love of Dominion grounded in the Love of Self; for the Man who is principled in that Love, respecteth Nothing but himself, and so immerses his Thoughts and Affections into his Proprium: Hence it is, that in the Love of Self there dwells a Love of doing Evil; the Reason is, because he doth not love his Neighbour, but himself only; and he who loves himself only, sees others as without himself, or as vile, or of no Account, whom in Comparison with himself he despiseth, whilst he makes light of doing them Mischief: Hence it comes to pass, that he who is in the Love of Dominion grounded in the Love of Self, scruples not to defraud his Neighbour,

Neighbour, to commit Adultery with his Neighbour's Wife, to blaspheme him, to breathe Revenge against him even unto Death, to exercise Cruelty towards him, and the like: Man deriveth these evil Dispositions from this Circumstance, that the Devil himself is Nothing else but the Love of Dominion grounded in the Love of Self, with whom every one is connected or conjoined, who is principled in Self-Love, and by whom he is led; and he who is led of the Devil, that is, of Hell, is led into all the above Evils; and he is continually led by the Delights of those Evils: Hence it is, that all who are in Hell, have a Desire to do Mischief to every one, but they who are in Heaven, have a Desire to do Good to every one. From this Opposition exists that Principle which is in the Middle, in which Man is, and he is therein as *in Equilibrio*, so that he can turn himself either to Hell or to Heaven; and in Proportion as he favours the Evils of Self-Love, in the same Proportion he turns himself to Hell, and in Proportion as he removes those Evils from himself, in the same Proportion he turns himself to Heaven. It hath been given me to feel what and how great the Delight is of the Love of Dominion grounded in the Love of Self; I was let into it, in Order that I might know it, and it was such, that it exceeded all the Delights in the World; it was a Delight of the whole Mind from it's Intimates (inmost Parts) to

it's Ultimates, but was only felt in the Body as a certain Pleasure and Liberty [*lubens*] swelling in the Breast; and it was also given to perceive, that from this Delight, as their Fountain, flow the Delights of all Evils, as of Adultery, Revenge, Fraud, Blasphemy, and in general of every Thing that is wicked. There is a similar Delight in the Love of possessing the Wealth of others by any Art whatsoever, and in the Concupiscences which are Derivations therefrom; but yet not in the same Degree, unless it be joined to the Love of Self. But with Respect to Dignities and Riches loved not for their own Sake, but for the Sake of Uses, such Love is not the Love of Dignities and Riches, but the Love of Uses, to which Dignities and Riches are subservient as Means; this Love is celestial: But of it more in what follows. **THIRDLY:** *That those two Loves are distinct from each other as Heaven and Hell*, is evident from what hath now been said, to which I will add; that all they who are in the Love of Dominion grounded in the Love of Self, as to their Spirit, are in Hell, whosoever they be, whether great or small; and that all who are in that Love, are in the Love of all Evils, which if they do not commit, still in their Spirit they think them allowable, and therefore do them in the Body, when the Consideration of Dignity and Honour, and the Fear of the Law do not prevent: And what is more,
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the Love of Dominion grounded in the Love of Self intimately conceals within it Hatred against God, consequently against the Divine Things of the Church, and especially against the Lord; if Persons influenced by this Love, acknowledge a God, they do it only with their Mouths, and if they acknowledge the Divine Things of the Church, they do it only for Fear of losing Credit. The Reason why this Love intimately conceals in it Hatred against the Lord, is, because it is the intimate Property of this Love, to desire to be a God, for it worships and adores itself alone; hence it is, that if any one honours it so much, as to say that it hath Divine Wisdom, and is the Deity of the World, it loves such an one in it's Heart. It is otherwise with the Love of Dignities and Riches for the Sake of Uses; this Love is celestial, because, as hath been observed, it is the same with the Love of one's Neighbour. By Uses are meant Goods, and therefore by doing Uses, is meant to do Good; and by doing Uses or Good, is meant to serve others and minister to them; they who do so, although they be in Dignity and in Opulence, yet they respect Dignity and Opulence only as Means of doing Uses, consequently of serving and ministering. These are they who are meant by these Words of the Lord, *"Whosoever will be great among you, let him be your Minister; and whosoever will be chief among you,*

you, let him be your Servant," Matt. xx. 26, 27: These also are they, to whom Dominion in Heaven is entrusted by the Lord, for to them Dominion is the Means of doing Uses, or doing Good, consequently of serving, and when Uses or Good are the Ends or Loves, then it is not they who have Dominion, but the Lord, for all Good is from Him. *FOURTHLY: That the Difference between them is difficult to be known by Man;* the Reason is, because most of those who are in Dignity, and in Opulence, also perform Uses, but it is not known whether they perform Uses for the Sake of themselves, or for the Sake of Uses; and the less so, because in the Love of Self and of the World, there is more of the Fire and Ardour of performing Uses, than in those who are not in the Love of Self and of the World; but the former perform Uses for the Sake of Fame or Interest, therefore for the Sake of themselves; whereas they who perform Uses for the Sake of Uses, or Good for the Sake of Good, such do not perform them from themselves, but from the Lord. . The Difference between them is difficult to be known by Man, by Reason that Man doth not know whether he is led of the Devil or of the Lord; he who is led of the Devil, doeth Uses for the Sake of himself and the World, but he who is led of the Lord, doeth Uses for the Sake of the Lord and of Heaven; and all they do Uses from the

Lord, who shun Evils as Sins, but all they do Uses from the Devil, who do not shun Evils as Sins, for Evil is the Devil, and Use or Good is the Lord: Hereby and no otherwise is the Difference known; both in their external Form appear alike, but in their internal Form they are totally unlike; one is like Gold which contains within it Dross, but the other is like Gold which contains within it pure Gold: And one is like artificial Fruit, which in it's external Form appears like Fruit gathered from a Tree, when nevertheless it is coloured Wax, which hath within it Dust or Refin; but the other is like excellent Fruit, delightful to the Taste and Smell, which hath within it Seeds.

216. II. *That Things eternal relate to spiritual Honours and Riches, which are of Love and Wisdom in Heaven.* Forasmuch as the natural Man calls the Delights of Self-Love, which are also the Delights of the Concupiscences of Evil, Goods, and also confirms himself in the Notion that they are Goods, he therefore calls Honours and Riches Divine Blessings; but when this natural Man sees that the Wicked, as well as the Good, are advanced to Honours, and promoted to Riches, and still more when he sees that the Good are in Contempt and Poverty, and the Wicked in Glory and Opulence, he thinks with himself, what is the Meaning of this, it cannot be of the Divine Providence, for if Di-
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vine Providence governed all Things; it would load the Good with Honours and Wealth, and afflict the Wicked with Poverty and Contempt, and so compel the Wicked to acknowledge that there is a God and a Divine Providence. But the natural Man, unless illuminated by the spiritual Man, that is, unless he is at the same Time spiritual, doth not see that Honours and Riches may possibly be Blessings; and that possibly they may also be Curses; and that when they are Blessings they are from God, and when they are Curses they are from the Devil; that Honours and Wealth are also given by the Devil, is known, for thence he is called the Prince of this World. Now whereas it is not known when Honours and Riches are Blessings, and when they are Curses, therefore it shall be shewn; but in this Order. 1. That Honours and Riches are Blessings, and that they are Curses. 2. That Honours and Riches, when they are Blessings, are spiritual and eternal, and that when they are Curses, they are temporary and perishing. 3. That the Honours and Riches, which are Curses, in Comparison with the Honours and Riches which are Blessings, are as Nothing to every Thing, or as that which in itself doth not exist, to that which in itself doth exist.

217. We shall now proceed to the Illustration of these three Points. *FIRST: That Honours and Riches are Blessings, and that they are Curses:*

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Common Experience testifies, that the Pious as well as the Impious, or the Just as well as the Unjust, that is, the Good as well as the Wicked, are in Dignities and Riches; and yet it cannot be denied by any one, that the Impious and Unjust, that is, the Wicked, go to Hell, and the Pious and Just, that is, the Good, to Heaven: Forasmuch as this is true, it follows, that Dignities and Riches, or Honours and Opulence, are either Blessings or Curses, and that with the Good they are Blessings, and with the Wicked Curses. In the Work concerning HEAVEN AND HELL, published in London in the Year 1758, n. 357 to 365, it is shewn, that there are Rich as well as Poor, and Great as well as Little in Heaven, and also in Hell; from which it is evident, that Dignities and Riches, with those who are in Heaven, in this World were Blessings, and that with those who are in Hell, in this World were Curses. But whence it is that they are Blessings, and whence that they are Curses, every one may know, provided he thinks a little on the Subject from Reason; namely, that they are Blessings with those who do not place their Hearts in them, and that they are Curses with those who do place their Hearts in them; to place the Heart in them, is to love Self in them, and not to place the Heart in them, is to love Uses and not Self in them: The Nature and Quality of the Difference between these

these two Loves, was explained above, n. 215; to which may be added, that Dignities and Riches seduce some, and some they do not seduce; they seduce, when they excite the Loves of Man's Proprium, which is the Love of Self, and that this is the Love of Hell, which is called the Devil, was also shewn above; but they do not seduce, when they do not excite that Love. The Reason why the Wicked as well as the Good are advanced to Honours and promoted to Riches, is, because the Wicked as well as the Good perform Uses, but the Wicked do so for the Sake of the Honour and Interest of their own Persons, whereas the Good for the Sake of the Honour and Interest of the Thing itself: The latter respect the Honour and Interest of the Thing itself, as principal Causes, and the Honour and Interest of their own Persons as instrumental Causes; but the Wicked respect the Honour and Interest of their own Persons as principal Causes, and the Honour and Interest of the Thing itself as instrumental Causes: But who doth not see, that the Person, his Function and Honour, is for the Sake of the Thing which he administers, and not *vice versa*? Who doth not see that a Judge is for the Sake of Justice, a Magistrate for the Sake of the Community, and a King for the Sake of the Kingdom, and not *vice versa*? Wherefore also, according to the Laws of a Kingdom, every one is in Dignity and Honour,

Honour, suitable to the Function which he discharges, and the Dignity thereof; and there is a Difference like that between what is principal and what is instrumental. He who attributes to himself, or to his own Person, the Honour of the Thing he administers, appears in the spiritual World, when the same is represented, like a Man with his Body inverted, having his Feet upward, and his Head downward.

SECONDLY: *That Dignities and Riches, when they are Blessings, are spiritual and eternal, and that when they are Curses, they are temporary and perishing*: There are Dignities and Riches in Heaven as well as in this World, for there are Governments there, and consequently Administrations and Functions, and there are also commercial Dealings [*Negotiationes*], and consequently Riches, because there are Societies and Communities [*Cœtus*]. The universal Heaven is distinguished into two Kingdoms, one of which is called the celestial, the other the spiritual Kingdom, and each Kingdom into innumerable Societies, greater and smaller, all which, and in which all, are disposed in Order according to the Differences of Love and the Wisdom therefrom derived; the Societies of the celestial Kingdom according to the Differences of celestial Love, which is Love to the Lord; and the Societies of the spiritual Kingdom according to the Differences of spiritual Love, which is Love towards their

Neighbour: Inasmuch as there are such Societies, and all who compose them have been Men in the World, and consequently retain in them the Loves in which they were principled in the World, with this Difference, that in another World they are spiritual, and that the Dignities and Riches themselves are spiritual in the spiritual Kingdom, and celestial in the celestial Kingdom, it follows as a Consequence, that they have greater Dignities and Riches than others, who have greater Love and Wisdom than others, and these are they to whom Dignities and Riches were Blessings in this World. Hence it may appear, what the Nature of spiritual Dignities and Riches is, namely, that they belong to the Thing and not to the Person: The Person indeed who is in Dignity in Heaven, is in Magnificence and Glory, like that of Kings upon Earth; but yet they do not regard the Dignity itself as any Thing, but the Uses, in the Function and Administration of which they are engaged; they receive indeed every one the Honours of his Dignity, but they themselves do not attribute them to themselves, but to the Uses; and whereas all Uses are from the Lord, they attribute them to the Lord from whom they are derived: Such therefore are spiritual Dignities and Riches, which are eternal. But the Case is otherwise with those to whom Dignities and Riches in this World were Curses; these,

these, forasmuch as they attributed them to themselves, and not to Uses, and forasmuch as they did not desire that Uses should govern them, but that they should govern Uses, which they only regarded as Uses so far as they were subservient to their own Honour and Glory, are therefore in Hell, where they are vile Drudges in Contempt and Misery; for which Reason, inasmuch as these Dignities and Riches perish, they are called temporary and perishing. Concerning both the latter and the former the Lord teacheth as follows, "Lay not up for yourselves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal; but lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal; for where your Treasure is, there will your Heart be also," Matt. vi. 19, 20, 21. *THIRDLY: That Dignities and Riches which are Curses, compared with the Dignities and Riches which are Blessings, are as Nothing to every Thing, or as that which in itself doth not exist, to that which in itself doth exist.* Every Thing which perisheth and becometh not any Thing, inwardly in itself is not any Thing, outwardly indeed it is Something, yea it appeareth as much, and to some as every Thing, so long as it lasts, but in itself it is not; it is like an Outside [*Superficies*], within which there is not any Thing; or

like a Player who appears in a King's Apparel only till the Play is ended: But that which remaineth to Eternity, in itself is perpetually Something, therefore every Thing; and moreover it Is, because it doth not cease to be,

218. III. *That Things temporary and eternal are separated by Man, but that they are joined by the Lord:* The Ground and Reason of this is, because all Things appertaining to Man are temporary, from which Circumstance Man may be called temporary, and all Things appertaining to the Lord are eternal, whence the Lord is called Eternal; and temporary Things are those which have an End and perish, but Things eternal are those which have no End, and do not perish. That these two cannot be joined together but by the infinite Wisdom of the Lord, and therefore that they can be joined together by the Lord, and not by Man, every one may see. But that it may be known, that these two are separated by Man, and joined by the Lord, it shall be demonstrated in the following Order. 1. What temporary Things are, and what Things eternal. 2. That Man is temporary in himself, and that the Lord in Himself is eternal; and that therefore Nothing can proceed from Man but what is temporary, and Nothing from the Lord but what is eternal. 3. That temporary Things separate Things eternal from themselves, and that Things eternal
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join temporary Things to themselves. 4. That the Lord joineth Man to Himself by Appearances, 5. And by Correspondences.

219. But these Propositions are severally to be illustrated and confirmed by themselves.

FIRST: *What temporary Things are, and what Things eternal*: Temporary Things are all those Things which are proper to Nature, and thence proper to Man: Things proper to Nature are especially Spaces and Times, both subject to Limits and Terminations; the Things which are thence proper to Man, are the Things of his proper Will and his proper Understanding, and which are thence of his Affection and Thought, and especially the Things which are of his own Prudence; which Things, that they are finite and limited, is well known. But Things eternal are all Things which are proper to the Lord, and from him are as it were proper to Man: Things proper to the Lord are all infinite and eternal, therefore without Time, consequently without Limit and without End; The Things which thence are seemingly proper to Man, in like Manner are infinite and eternal; but Nothing of these is of Man, but of the Lord alone in him. SECONDLY: *That Man is temporary in himself, and that the Lord in Himself is eternal; and that therefore Nothing can proceed from Man but what is temporary, and Nothing from the Lord but what is eternal.* That Man in himself is temporary, and the Lord in Himself eternal,

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was said above; inasmuch as Nothing else can proceed from any one but what is in him, it follows, that from Man Nothing can proceed but what is temporary, and from the Lord Nothing but what is eternal; for infinite cannot proceed from finite, and to suppose that it can is a Contradiction; and yet infinite can proceed from finite, yet not from finite itself, but from infinite through it; so on the other Hand, finite cannot proceed from infinite, and to suppose this is also a Contradiction; yet finite can be produced by infinite, but this is not to proceed but to be created; on which Subject see THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, from Beginning to End: Wherefore if finite proceeds from the Lord, as is the Case in many Things with Man, it doth not proceed from the Lord, but from Man; and it may be said to proceed from the Lord through Man, because it so appears. This may be illustrated by these Words of the Lord, "Let your Communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of Evil," Matt. v. 37; such is the Communication of all in the third Heaven; for they never reason concerning Things Divine, whether they be so or not, but see in themselves from the Lord, that they are so or not so; Reasoning concerning Things Divine, whether they be so or not, proceeds from the Reasoner's not seeing them from the Lord, but desiring

desiring to see them from himself, and that which Man seeth from himself, is Evil. But yet the Lord willeth, not only that Man should think and speak of Things Divine, but also reason concerning them, to the End that he may see that they are so or not so; and such Thought, Discourse, or Reasoning, provided it hath for it's End that he may see the Truth, may be said to be from the Lord in Man, but it is from Man, until he sees Truth, and acknowledges it: In the mean Time it is from the Lord alone, that Man is capable of thinking, speaking, and reasoning; for this he can do by Virtue of his two Faculties, called Liberty and Rationality, which Faculties Man possesses from the Lord Alone. *THIRDLY: That temporary Things separate Things eternal from themselves, and that Things eternal join temporary Things to themselves:* By temporary Things separating Things eternal from themselves, is meant, that Man who is temporary doeth so from the temporary Things in himself; and by Things eternal joining temporary Things to themselves, is meant, that the Lord, who is eternal, doeth so from the Things eternal in himself, as was said above. In the preceding Pages it was shewn, that there is a Conjunction of the Lord with Man, and a reciprocal Conjunction of Man with the Lord; yet that the reciprocal Conjunction of Man with the Lord is not from Man, but from the Lord; also

also that the Will of Man is in Opposition to the Will of the Lord, or what amounts to the same, that the Self-derived Prudence of Man is in Opposition to the Divine Providence of the Lord; from which this Conclusion results as a Consequence, that Man, from his own temporary Things, separates from himself the eternal Things of the Lord, but that the Lord joineth his eternal Things to the temporary Things of Man, that is, joineth Himself to Man and Man to Himself: As this Subject hath been fully treated of before, there is no Need of adding to it further Confirmation. **FOURTHLY:** *That the Lord joineth Man to Himself by Appearances:* For it is an Appearance that Man from himself loveth his Neighbour, doeth Good, and speaketh Truth; if these Things were not to appear to a Man as from himself, he would not love his Neighbour, nor do Good, nor speak Truth, therefore would not be conjoined to the Lord: But forasmuch as Love, Good, and Truth are from the Lord, it is evident that the Lord joineth Man to himself by Appearances. But this Appearance, and the Conjunction of the Lord with Man, and the reciprocal Conjunction of Man with the Lord thereby, are abundantly treated of above. **FIFTHLY:** *That the Lord joineth Man to Himself by Correspondences:* This is done by Means of the Word, whose literal Sense consists of mere Correspondences; that by
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that Sense there is a Conjunction of the Lord with Man, and a reciprocal Conjunction of Man with the Lord, is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, from Beginning to End.

220. IV. *That the Conjunction of Things temporary and eternal in Man is the Divine Providence of the Lord:* As the Things herein implied cannot fall within the first Perception of the Understanding, except they be first reduced to Order, and unfolded and demonstrated according to it, therefore the Order thereof shall be as follows.

1. That it is by Virtue of the Divine Providence, that Man by Death puts off Things natural and temporary, and puts on Things spiritual and eternal. 2. That the Lord by his Divine Providence joineth himself to Things natural by Things spiritual, and to Things temporary by Things eternal according to Uses. 3. That the Lord joineth himself to Uses by Correspondences, and so by Appearances according to Confirmations by Man. 4. That such Conjunction of Things temporary and eternal is the Divine Providence. But these Points shall be placed in a clearer Light by Explanations. FIRST: *That it is by Virtue of the Divine Providence, that Man by Death puts off Things natural and temporary, and puts on Things spiritual and eternal; Things natural and temporary are Extremes and Ultimates, into which Man first enters, which is the Case*

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when he is born, to the End that he may afterwards be introduced to Things interior and superior; for Extremes and Ultimates are Continents; and these exist in the natural World: Hence it is that no Angel or Spirit was immediately created such, but that they were all first born Men, and so introduced; hence they have Extremes and Ultimates, which in themselves are fixed and stated, within which and by which their Interiors can be contained in their State of Connection. But Man first puts on the grosser Substances of Nature, his Body consisting of them; these however he putteth off by Death, and retaineth the purer Substances of Nature, which are next to what is spiritual, and then these are his Continents. Besides, in Extremes, or Ultimates, all Things interior or superior reside together at once, as was shewn before in it's proper Place; wherefore every Operation of the Lord is from Primaries and Ultimates at once, therefore in Full. But forasmuch as the Extremes and Ultimates of Nature cannot receive Things spiritual and eternal, for which the human Mind is formed, as they are in themselves, and yet Man is born that he may be made spiritual and live to Eternity, therefore Man putteth them off, and retaineth only interior natural Things or Substances, which are convenient and accord with Things spiritual and celestial, and serve them as Continents; this is effected by the

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Rejection of temporary and natural Ultimates, which is the Death of the Body. **SECONDLY:** *That the Lord by his Divine Providence joineth himself to Things natural by Things spiritual, and to Things temporary by Things eternal according to Uses:* Natural and temporary Things are not only Things which are proper to Nature, but also the Things which are proper to Men in the natural World; both these Man putteth off by Death, and putteth on Things spiritual and eternal corresponding to them; that he putteth on these according to Uses, is fully shewn in the foregoing Pages. The natural Things which are proper to Nature, relate in general to Time and Space, and in particular to the Objects which are seen upon Earth; these Man leaveth by Death, and in Place of them receiveth Things spiritual, which as to their outward Face or Appearance are similar, but not as to their internal Quality and Essence; which Subject also is treated of above. The temporary Things, which are proper to Men in the natural World, in general relate to Dignities and Riches, and in particular to the Necessities of each Individual, which are Food, Clothing, and a Place to dwell in; these also are put away and left by Death, and such Things, put on and received, as are similar to them as to their outward Face or Appearance, but not as to their internal Quality and Essence: All these derive their internal Quality

and Essence from the Uses of Things temporary in the World: Uses are the Goods which are called Goods of Charity. Hence it may appear, that to Things natural and temporary the Lord by his Divine Providence joineth Things spiritual and eternal according to Uses. *THIRDLY: That the Lord joineth himself to Uses by Correspondences, and so by Appearances according to the Confirmations thereof by Man:* As this Point cannot but seem obscure to those who have not yet acquired a clear Notion of what Correspondence and what Appearance is, therefore it shall be illustrated by Example and so explained: All Things in the Word are mere Correspondences of Things spiritual and celestial, and forasmuch as they are Correspondences, they are also Appearances; that is, all Things in the Word are Divine Goods of the Divine Love, and Divine Truths of the Divine Wisdom, which are naked in themselves, but clothed in the literal Sense of the Word; wherefore they appear like a Man in a Garment, which corresponds to the State of his Love and Wisdom; from which Consideration it is evident that if a Man confirms Appearances, it is just as if he were to confirm that Garments are Men; hereby Appearances become Fallacies: It is otherwise if a Man searches after Truths and sees them in Appearances. Now forasmuch as all Uses, or Truths and Goods of Charity, which a Man doeth to his Neighbour, he either doeth

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according to Appearances, or according to the Truths themselves in the Word, if he establishes the Confirmation of them in himself according to Appearances, he is in Fallacies, but if according to Truths, he doeth as he ought to do: Hence it may appear, what is meant by the Lord's joining himself to Uses by Correspondences, and so by Appearances, according to the Confirmations thereof by Man. *FOURTHLY: That such Conjunction of Things temporary and eternal is the Divine Providence:* That this may be presented to the Understanding in some Degree of Light, it may be expedient to illustrate it by two Examples, by one which concerns Dignities and Honours, and by another which concerns Riches and Possessions; both these in their external Form are natural and temporary, but in their internal Form spiritual and eternal. Dignities with their Honours are natural and temporary, when a Man personally respects himself in them, and not the State and Uses, for then a Man cannot but think interiorly with himself, that the State was made for him, and not he for the State; he is like a King who thinks his Kingdom and all the Men in it are for him, and not he for the Kingdom and the Men of which it consists. But the same Dignities with their Honours are spiritual and eternal, when a Man respects himself personally as subservient to the State and to Uses, and not them to him; if he doeth this, then he
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is in the Truth and in the Essence of his Dignity and Honour; but if the other, then he is in Correspondence and Appearance, which if he confirms in himself, he is in Fallacies, and no otherwise in Conjunction with the Lord, than they who are in Falses and Evils derived therefrom, for Fallacies are Falses with which Evils join themselves: Such Persons do indeed perform Uses and do Good, but from themselves and not from the Lord, therefore they put themselves in the Place of the Lord: It is the same with Riches and Possessions, which also are natural and temporary, as well as spiritual and eternal; Riches and Possessions are natural and temporary with those, who respect them alone, and themselves in them, and in these two place all their Pleasure and Delight; but the same are spiritual and eternal with those, who respect good Uses in them, and in these an interior Pleasure and Delight; with these latter the exterior Pleasure and Delight also is made spiritual, and temporary. *made* eternal; wherefore also these after Death dwell in Heaven, and in Palaces there, the Utensils of which are resplendent with Gold and precious Stones; which nevertheless they regard no otherwise than as Externals deriving their Splendour and Transparency from Internals, which are Uses, from which they have essential Pleasure and Delight, which in themselves are the Bliss and Happiness of Heaven: A contrary Lot is their's,

their's, who have respected Riches and Possessions solely for their own Sake and for the Sake of Self, therefore for the Sake of Externals and not at the same Time of Internals, consequently according to Appearances and not according to their Essences; such Persons, when they put off these Things, as is the Case when they die, put on the Internals thereof, which, inasmuch as they are not spiritual, cannot be otherwise than infernal, for either the one or the other Principle is in them, inasmuch as both cannot be there together, wherefore instead of Riches they experience Poverty, and instead of Possessions Misery. By Uses are meant not only the Necessaries of Life, which relate to Food, Clothing, an Habitation for a Man's Self and his Family, but also the Good of his Country, of Society, and of his Fellow Citizens. Such a Good is Commerce, when it is the final Love, and Money the Means subservient, if so be the Merchant shunneth and avoideth Frauds and evil Arts as Sins; not so when Money is the final Love, and Commerce the Means subservient to it, for this is Avarice, which is the Root of all Evils, as may be seen in Luke xii. 15, and the Parable concerning it, Verse 16 to 21.

That

That Man is not let more interiorly into the Truths of Faith and the Goods of Charity, than so far as he can be kept in them to the End of Life.

221. **I**T is well known in the Christian World, that the Lord willeth the Salvation of all, and also that he is Omnipotent, wherefore many conclude thence, that he is able to save every one, and does save those who implore his Mercy, especially those who implore it by the received Form of Faith, that God the Father would have Mercy for the Sake of his Son, particularly if at the same Time they implore that they may receive that Faith: But that the Case is altogether different, will be seen in the last Article of this Treatise, where it will be explained how that the Lord cannot act against the Laws of his Divine Providence, because to act against those Laws, would be to act against his Divine Love and his Divine Wisdom, consequently against himself; in the same Place it will be seen, that such immediate Mercy is not possible, because the Salvation of Man is effected by Means, according to which no other Person can lead Man, but He who willeth the Salvation of all, and at the same Time

Time is Omnipotent, consequently the Lord. The Means by which Man is led of the Lord, are what are called the Laws of the Divine Providence, among which is also this, that Man is not let more interiorly into the Truths of Wisdom and the Goods of Love, than so far as he can be kept in them to the End of Life. But that this may be evident to Reason, it shall be explained in the following Order, 1. That Man may be let into the Wisdom of spiritual Things, and also into the Love of them, and yet not be reformed. 2. That if Man afterwards recedes from them, and runs counter to them, he prophaneth what is sacred. 3. That there are several Kinds of Prophanations, but that this Kind is the worst of all. 4. That therefore the Lord doth not let Man more interiorly into the Truths of Wisdom, and at the same Time into the Goods of Love, than so far as he can be kept in them to the End of Life.

222. I. *That Man may be let into the Wisdom of spiritual Things, and also into the Love of them, and yet not be reformed:* The Reason is, because Man hath Rationality and Liberty; by Rationality he can be elevated into Wisdom almost Angelic, and by Liberty into a Love not unlike Angelic Love; but still such as the Love is, such is the Wisdom; if the Love is celestial and spiritual, the Wisdom also becometh celestial and spiritual; but if the Love is diabolical and

infernal, the Wisdom also is diabolical and infernal; the latter indeed may then appear in it's external Form, and consequently before others, as celestial and spiritual, but in it's internal Form, which is it's very Essence, it is diabolical and infernal, not outwardly but inwardly; that it is such, doth not appear to Men, because Men are natural, and see and hear naturally, and the external Form is natural; but that it is such, doth appear to the Angels, because the Angels are spiritual, and the internal Form is spiritual. Hence it is evident, that Man might be let into the Wisdom of spiritual Things, and also into the Love of them, and yet not be reformed, but in this Case only into the natural, and not the spiritual Love of them; the Reason is, because Man can let himself into natural Love, but the Lord alone can let him into spiritual Love, and they who are let into the latter, are reformed, but they who are only let into the former, are not reformed; for these last are for the most Part Hypocrites, and many of them of the Order of Jesuits, who interiorly do not believe any Thing Divine, but exteriorly they play with Divine Things like those who exercise themselves in Legerdemain [*Harioli*].

223. By much Experience in the spiritual World it hath been given to know, that Man possesses in himself the Faculty of understanding the Arcana of Wisdom, like the Angels themselves;

felves; for I have seen fiery Devils, who, when they heard Arcana of Wisdom, not only understood them, but also spake them from their own Rationality; but as soon as they returned to their diabolical Love, they did not understand them, but instead of them Things contrary thereto, which were Insanities, and this they then called Wisdom: Yea, it hath been given to hear them, when they were in a State of Wisdom, laugh at their own Insanity, and when they were in a State of Insanity, laugh at Wisdom. A Man, who hath been such in this World, after Death when he becomes a Spirit, for the most Part is let into alternate States of Wisdom and Insanity, that he may distinguish the one from the other: But although from Wisdom they see their Insanity, yet when their Option is given them, as it is to every one, they put themselves into a State of Insanity, and love it, and then they hate a State of Wisdom: The Reason is, because their Internal was diabolical, and their External like as it were Divine: These are they who are meant by Devils, who pretend to be Angels of Light; and by him, who at the Marriage had not on a Wedding Garment, and was cast into outer Darkness, Matt. xxii. 11, 12, 13.

224. Who cannot see, that it is the Internal from which the External exists, consequently that the External hath it's Essence from the Internal? And who doth not know by Experi-

ence, that the External can appear otherwise than according to it's Essence from the Internal? This is manifest in the Case of Hypocrites, Flatterers, and Dissemblers; and that Man can assume a Character not his own in Externals, is evident from Players and Mimics, for they can represent Kings, Emperors, yea Angels, in their Tone of Voice, Speech, Face, and Gesture, as though they were really such; when nevertheless they are Nothing but Imitators; these Observations are made, because Man in like Manner can play the Sycophant, as well in Matters of a civil and moral as of a spiritual Nature; and moreover it is well known, that this is the Case with many. Therefore inasmuch as the Internal in it's Essence is infernal, and the External in it's Form appears spiritual, and yet the External derives it's Essence from the Internal, as was observed, it may be asked where that Essence lies concealed in the External? It doth not appear in the Gesture, neither in the Tone of Voice, nor in the Speech, nor in the Face, but yet it lies concealed interiorly in them all four: That it lies interiorly concealed in them, is evident from the Case of such Persons in the spiritual World; for when Man cometh out of the natural World into the spiritual World, which is the Case when he dies, then he leaveth his Externals with his Body, and retains his Internals which he had treasured up in his Spirit, and then, if his Internal was infernal,

nal, he appears a Devil, such as he had also been as to his Spirit, when he lived in the World. Who doth not acknowledge, that every Man leaveth Externals with his Body, and enters into Internals when he becometh a Spirit? To this I may add, that in the spiritual World there is a Communication of Affections and of Thoughts derived from them, whence it is that no one can speak otherwise than he thinks: Also, that every one there changeth his Face, and becomes similar to his Affection, so that from his Face also it appears what he is: Hypocrites are sometimes permitted to speak otherwise than they think, but the Sound of their Voice is altogether discordant to the Interiors of their Thoughts, and from that Discordance they are discovered: Hence it may appear, that the Internal lies concealed interiorly in the Tone, Speech, Face, and external Gesture, and that this is not perceived by Men in the natural World, but manifestly by the Angels in the spiritual World.

225. Hence then it is evident, that Man, so long as he lives in the natural World, can be let into the Wisdom of spiritual Things, and also into the Love of them; and that this may and can be done, as well with those who are merely natural, as with those who are spiritual; but with this Difference, that the latter are reformed by them, whereas the former are not: It may also appear as if these (such as are merely natural) loved

loved Wisdom, but they love it no otherwise, than as an Adulterer loveth a noble Courtezan, to whom he speaks flatteringly, and presents rich Garments, of whom nevertheless he thinks with himself at Home, that she is Nothing but a vile Whore, whom I will make believe that I love her, because she favours my Lust; but if she doth not favour it, I will reject her: His internal Man is this Adulterer, and his external Man is this Woman.

226. II. *That if Man afterwards recedes from them, and runs counter to them, he prophaneth what is holy.* There are several Kinds of Prophanation of what is Holy, of which in the following Article; but this Kind is the most grievous of all, for they who are Prophaners of this Kind, after Death become no longer Men; they live indeed, but continually in a phantastical Delirium, and appear to themselves to be flying on high, and when they are still, they play with Phantasies, which are seen by them as Things real; and forasmuch as they are no longer Men, they are not called He and She, but It: Yea, when they are seen in the Light of Heaven, they appear like Skeletons, some like Skeletons of a bony Colour, some fiery, and some dry. That they who are guilty of this Kind of Prophanation become such after Death, is not known in the World, and it is not known by Reason that the Cause of it is not known; the Cause of it is, that when a Man first acknowledges Divine Things,

Things, and believes them, and afterwards recedes and denies them, then he mixeth Things holy with prophane; which, when they are mixed, cannot otherwise be separated, than by the Destruction of the whole. But that this may be more clearly perceived, it shall be explained in the following Order: 1. That whatsoever a Man thinketh, speaketh, and doeth from his Will, is appropriated to him and remaineth, as well Good as Evil. 2. That the Lord by his Divine Providence continually provideth and disposeth, that Evil may be by itself, and Good by itself, and so that they may be separated. 3. That this cannot be done, if Man first acknowledgeth the Truths of Faith, and liveth according to them, and afterwards recedeth and denieth them. 4. That in this Case he mixeth Good and Evil in such a Manner that they cannot be separated. 5. And forasmuch as Good and Evil with every Man are to be separated, and in such a one cannot be separated, therefore he is destroyed as to every Thing truly Human.

227. These are the Causes why a Thing so enormous exists, but forasmuch as these Causes are in Obscurity by Reason of the Ignorance thereof, they shall be explained, in Order that they may be evident to the Understanding. FIRST; *That whatsoever a Man thinketh, speaketh, and doeth from his Will, is appropriated to him and remaineth, as well Good as Evil:* This was shewn above,

above, n. 78 to 81: For Man hath an external or natural Memory, and an internal or spiritual Memory; in this last Memory are inscribed all and every Thing whatsoever that he had thought, spoken, and done in the World from his Will, and that so perfectly as to every Particular, that no one Thing is wanting; this Memory is the Book of his Life, which after Death is opened, and according to which he is judged. Concerning this Memory more is adduced in the Work on HEAVEN AND HELL, n. 461 to 465, from my own Experience. *SECONDLY: But that the Lord by his Divine Providence continually provideth and disposeth, that Evil may be by itself, and Good by itself, and so that they may be separated:*

{ Every Man is as well in Evil as in Good, for he is in Evil from himself, and in Good from the Lord, and Man cannot live unless he be in both, for if he were in himself alone, and so in Evil alone, he would not have any Life, and if he were in the Lord alone, and so in Good alone, neither would he have any Life, for Man in *the latter Kind of Life* would be as it were suffocated continually gasping for Breath, or like one in the Agonies of Death; and in *the former Kind of Life* he would be extinct, for Evil without any Good in itself is dead, wherefore every Man is

{ in both; but the Difference is, that one is interiorly in the Lord, and exteriorly as if in himself, and another is interiorly in himself, but exteriorly

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riorly as if in the Lord, and the latter is in Evil and the former in Good, yet each is in each; the Reason why this is also the Case with a wicked Man, is, because he is in the Good of civil and moral Life, and also exteriorly in some Good of spiritual Life; besides that he is kept in Rationality and Liberty by the Lord, in Order that he may have the Power of being in Good; this is the Good, by which every Man, even the Wicked, is led of the Lord. From these Considerations it may be seen, that the Lord separateth Evil and Good, that the one may be interior and the other exterior, and so provideth that they be not mixed. *THIRDLY: But that this cannot be done, if Man first acknowledgeth the Truths of Faith, and liveth according to them, and afterwards recedeth and denieth them:* This is evident from what hath now been said; first, that every Thing which a Man thinketh, speaketh, and doeth from the Will, is appropriated to him and remaineth; and secondly, that the Lord by his Divine Providence continually provideth, and so disposeth Things, that Good may be by itself, and Evil by itself, and that they may be separated; moreover they are separated by the Lord after Death; from those who are interiorly evil and exteriorly good, the good is taken away, and so they are left in their Evil; the Case is reversed with those who are interiorly good, and exteriorly like other Men have acquired Wealth, sought after

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Dignities,

Dignities, been delighted with various worldly Things, and have ^{even} favoured some Concupiscences; in these nevertheless Good and Evil are not mixed, but separate as internal and external; thus in their external Form they have been in many Respects like the Wicked, but yet not in their internal Form: So on the other Hand the Wicked, who in their external Form have appeared like the Good, in Regard to Piety, Divine Worship, Words and Actions, and yet in their internal Form have been wicked, in these also the Evil is separated from the Good. But in those, who have first ^{internally} acknowledged the Truths of Faith, and lived according to them, and afterwards have run counter, and rejected them, and especially if they have denied them, Goods and Evils are no longer separated, but mixed together; for such a Man hath appropriated to himself Good, and also hath appropriated to himself Evil, and so hath joined and mixed them. **FOURTHLY:** *That in this Case be mixeth Good and Evil, in such a Manner, that they cannot be separated,* follows from what hath just now been said; and if Evil cannot be separated from Good, and Good from Evil, he can neither be in Heaven nor in Hell; every Man must be either in one or the other, he cannot be in both, for in that Case he would be one while in Heaven, and another while in Hell, and when in Heaven he would act in Favour of Hell, and when in Hell he would act in Favour of

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of Heaven, and so destroy the Life of all who were about him, the celestial Life in the Angels, and the infernal Life in the Devils, whereby the Life of every one would perish, for the Life of every one must be his own, no one liveth in a Life foreign to his own, still less in one that is opposite. Hence it is, that the Lord separates in every one after Death, when he becometh a Spirit or a spiritual Man, Good from Evil and Evil from Good; Good from Evil in those who are interiorly in Evil, and Evil from Good in those who are interiorly in Good; which is according to his own Words, "*Whoſoever bath, to him ſhall be given, and he ſhall have more abundantly; but whoſoever bath not, from him ſhall be taken away, even that he bath,*" Matt. xiii. 12. Chap. xxv. 29. Mark iv. 25. Luke viii. 18. Chap. xix. 26.

FIFTHLY: *Forasmuch as Good and Evil in every Man are to be separated, and in ſuch a one cannot be separated, that therefore he is destroyed as to every Thing truly human:* What is truly human [*vere humanum*] every one hath by Virtue of Rationality, in that he can ſee and know, if he will, what is true and what is good, and can alſo will, think, ſpeak, and do Good from Liberty, as was ſhewn before; but this Liberty with it's Rationality is destroyed in thoſe, who have mixed Good and Evil in themſelves; for they cannot by Virtue of Good ſee Evil, neither can they by Virtue of Evil know Good, inasmuch as they make one,

therefore they no longer have the Faculty or Power of Rationality, and consequently neither have they any Liberty: This is the Reason why they are as mere phantastical Deliria, as was said above, and no longer appear as Men, but like Bones covered with Skin, and therefore when they are named, they are not called He or She, but It: Such is the Lot of those who in this Manner mix Things holy with prophane: But there are several Kinds of Prophanation, which are not of this Nature; of which in the subsequent Article.

228. No Man thus prophanes Things holy, who doth not know them, for he who doth not know them, cannot acknowledge them, and afterwards deny them; wherefore they who are without the Christian World, and do not know any Thing of the Lord, and of Redemption and Salvation by Him, do not prophane the Holiness thereof, when they do not receive it, yea, neither when they speak against it. Neither do the Jews prophane it, because from their Infancy they have refused to receive and acknowledge it; it would be otherwise if they received and acknowledged, and afterwards denied it, which nevertheless is rarely the Case; for many of them acknowledge it exteriorly, and deny it interiorly, and are like Hypocrites. But they prophane Things holy, by mixing them with what is prophane, who first receive and acknowledge them, and afterwards
depart

depart from them and deny them. Their receiving and acknowledging them in their Infancy, and Childhood, is not to be reckoned as any Thing, for this every Christian doeth, because at that Age they do not receive and acknowledge the Things which are of Faith and Charity from any Rationality and Liberty, that is, in the Understanding from the Will, but only from Memory and the Authority of Masters, and if they live according to them, it is out of blind Obedience; but when Man cometh into the Use of his Rationality and Liberty, as is the Case successively when he groweth up [*adolefcit et juvenescit*], if he then acknowledges Truths and lives according to them, and afterwards denieth them, he mixes Things holy and prophane, and instead of a Man, becometh such a Monster, as was described above. But if Man is in Evil, from the Time he becomes possessed of Rationality and Liberty, that is, from the Time he begins to think for himself [*dum sui Juris factus est*], even to the Period of Youth, and afterwards acknowledges the Truths of Faith and lives according to them, provided he then abideth in them to his Life's End, he doth not mix them, for the Lord then separateth the Evils of his former Life from the Goods of his latter Life; this is the Case with all who repent. But of this more in what follows.

229. III. *That there are several Kinds of Prophanations*

phanations of what is holy, and that this Kind is the worst of all. In the most common or general Sense, by Prophanation is meant all Impiety, therefore by Prophaners are meant all impious Persons, who in their Hearts deny God, the Sanctity of the Word, and consequently the spiritual Things of the Church, which are Sanctity itself, concerning which they also speak impiously. Such Prophaners however we are not here treating of, but of those who profess to believe in God, who establish the Sanctity of the Word, and who acknowledge the spiritual Things of the Church, and yet do this for the most Part only with their Mouths: The Reason why these are guilty of Prophanation, is, because what is holy out of the Word [*Sanctum ex Verbo*] is in them and with them, and this which is in them, and which constitutes some Part of their Understanding and Will, they prophane; whereas in the Impious, who deny the Divinity and all Things Divine, there is not any Thing holy for them to prophane: These indeed are Prophaners, but they are not the Prophane.

230. The Prophanation of what is holy is meant in the second Commandment of the Decalogue, where it is said, THOU SHALT NOT PROPHANE THE NAME OF THY GOD: And that it ought not to be prophaned, or that Prophanation is to be shunned, is meant in the Lord's Prayer, by HALLOWED BE THY NAME: What is under-

flood by the Name of God, is scarcely known by any in the Christian World: The Reason is, because it is not known, that in the spiritual World there are not Names, as in the natural World, but that every one is named according to the Quality of his Love and Wisdom; for as soon as any one cometh into Society or Association with others, he is immediately named according to his Quality there; and his Name is in the spiritual Language, which is such, that it can give a Name to every Thing, because there each Letter in the Alphabet signifies a Thing, and several Letters joined into a Word, which constitute the Name of a Person, involve the entire State of the Thing: This is one of the wonderful Things in the spiritual World. Hence it is evident, that by the Name of God in the Word is signified God with every Thing Divine [all the Divine] which is in Him, and proceedeth from Him; and forasmuch as the Word is the proceeding Divine, this is the Name of God; and forasmuch as all the Divine Things, which are called spiritual Things of the Church, are from the Word, they also are the Name of God. From these Considerations it may be seen what is meant in the second Commandment in the Decalogue by *Thou shalt not prophane the Name of God*; and in the Lord's Prayer by *Hallowed be thy Name*. Similar is the Signification of the Name of God and of the Lord, in many Places of the Word of both Testaments,

Testaments, as in Matth. vii. 22. Chap. x. 22. Chap. xviii. 5, 20. Chap. xix. 29. Chap. xxi. 9. Chap. xxiv. 9, 10. John i. 12. Chap. ii. 23. Chap. iii. 17, 18. Chap. xii. 13, 28. Chap. xiv. 14, 15, 16. Chap. xvi. 23, 24, 26, 27. Chap. xvii. 6. Chap. xx. 31; besides other Places, and very many in the Old Testament. He who knoweth this Signification of Name, may know what is signified by these Words of the Lord, "*He that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward, and he that receiveth a righteous Man in the Name of a righteous Man, shall receive a righteous Man's Reward; and whosoever shall give to drink unto one of these little ones, a Cup of cold Water only, in the Name of a Disciple, he shall in no wise lose his Reward,*" Matt. x. 41; he who, by the Name of a Prophet, by a righteous Man, and a Disciple, here understands only a Prophet, a righteous Man, and a Disciple, doth not understand any other than barely the literal Sense, neither doth he know what is the Reward of a Prophet, the Reward of a just Man, and the Reward of a Cup of cold Water given to a Disciple, when nevertheless by the Name and the Reward of a Prophet is meant the State and Felicity of those who are in Divine Truths; by the Name and the Reward of a righteous Man, the State and Felicity of those who are in Divine Goods; and by a Disciple, those who are in some spiritual Things of the Church,
a Cup,

a Cup of cold Water being Something of Truth. That the Quality of the State of Love and Wisdom, or of Goodness and Truth, is signified by Name, is also evident from these Words of the Lord, "*He that entereth in by the Door is the Shepherd of the Sheep; to him the Porter openeth; and the Sheep hear his Voice; and he calleth his own Sheep by Name, and leadeth them out,*" John x. 2, 3; to call his Sheep by Name, is to teach and lead every one who is in the Good of Charity, according to the State of his Love and Wisdom: By the Door is meant the Lord, as is evident from Verse 9th of the same Chapter, "*I am the Door: By Me if any Man enter in, he shall be saved;*" from which it is evident, that the Lord himself is to be approached, in Order that any one may be saved, and that he who approacheth Him, is the Shepherd of the Sheep; and he who doth not approach Him, is a Thief and a Robber, as it is said in Verse 1st of that Chapter.

231. Forasmuch as by the Prophanation of what is holy, is meant Prophanation by those who know the Truths of Faith and Goods of Charity from the Word, and also in some Measure acknowledge them, and not they who do not know them, nor they who from Impiety entirely reject them, therefore what follows is said not of the latter, but of the former; the Kinds of Prophanation by these are several, lighter and more grievous, but they may be re-

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referred to these seven. THE FIRST KIND OF PROPHANATION IS COMMITTED BY THOSE, *who jest from the Word, and concerning the Word, or from the Divine Things of the Church and concerning them*: This is done by some from a bad Habit, by taking Names or Forms of Speech out of the Word, and introducing them in unseemly and sometimes filthy Discourse; which cannot but be connected with a Contempt of the Word in some Sort; when nevertheless the Word in the Whole and in every Particular is Divine and holy; for every Word thereof in it's Bosom containeth something Divine; and thereby hath Communication with Heaven: But this Kind of Prophanation is lighter, or more grievous, according to the Acknowledgment of the Sanctity of the Word, and the Indecency of the Discourse in which it is introduced by those who make a Jest of it. A SECOND KIND OF PROPHANATION IS COMMITTED BY THOSE, *who understand and acknowledge Divine Truths, and yet live contrary to them*; but they prophane them more lightly, who only understand them, whereas such as acknowledge them also, prophane them more grievously; for the Understanding only teacheth, much in the same Manner as when a Preacher teacheth, and doth not conjoin itself with the Will from itself; but Acknowledgment conjoineth itself, for Nothing can be acknowledged without the Consent of the Will: Howbeit this Conjunction is various, and the

the Prophanation is according to the Conjunction, when a Life is led contrary to the Truths which are acknowledged; as for Example, if any one acknowledgeth that Revenge and Hatred, Adultery and Fornication, Fraud and Deceit, Blasphemy and Lies, are Sins against God, and yet committeth them, such a one is in a more grievous Degree of this Kind of Prophanation; for the Lord saith, "*The Servant who knoweth his Lord's Will, and doeth not according to his Will, shall be beaten with many Stripes,*" Luke xii. 48. And in another Place, "*If ye were blind, ye would have no Sin; but now ye say, we see, therefore your Sin remaineth,*" John ix. 41. But it is one Thing to acknowledge Appearances of Truth, and another to acknowledge genuine Truths; they who acknowledge genuine Truths, and still do not live according to them, appear in the spiritual World without the Light and Heat of Life in the Tone of their Voice and Speech, as if they were Inertness itself [*sicut forent meræ Inertiæ*]. A THIRD KIND OF PROPHANATION IS COMMITTED BY THOSE who apply the literal Sense of the Word to confirm evil Loves, and false Principles; the Reason is, because a Confirmation of what is False is a Negation of the Truth, and a Confirmation of Evil is a Rejection of Good, and the Word contains in it's Bosom Nothing but Divine Truth and Divine Good, and this in the ultimate Sense, which is the literal Sense, doth not appear in

genuine Truths, (except where it teacheth concerning the Lord and the essential Way of Salvation,) but in Truths clothed, which are called Appearances of Truth; wherefore this Sense may be wrested to confirm Heresies of many Kinds: But whoso confirmeth evil Loves, offereth Violence to Divine Goods; and whoso confirmeth false Principles, offereth Violence to Divine Truths: This latter Violence is called the Falsification of Truth, but the former the Adulteration of Good; they are both understood by Bloods in the Word; for the spiritual Holy Principle (or spiritual Holiness), which is also the Spirit of Truth proceeding from the Lord, resideth inwardly in every Particular of the literal Sense of the Word; this Holy [Spirit] is violated, when the Word is falsified and adulterated: That this is Prophanation, is evident.

A FOURTH KIND OF PROPHANATION IS COMMITTED BY THOSE, *who with their Mouths speak Things pious and holy, and also in their Tone of Voice and Gesture counterfeit Affections of the Love of such Things, and yet in their Hearts do not believe and love them.* Most of these are Hypocrites and Pharisees, from whom after Death every Truth and Good is taken away, and then they are sent into outer Darkness. Such of this Kind, as have confirmed themselves against what is Divine, and against the Word, and thence also against the spiritual Things of the Word, sit silent in that

Darkness, impotent of Speech, and desirous to babble about Things pious and holy, as they did in the World, but they are not able; for in the spiritual World every one is forced to speak as he thinks, but an Hypocrite wisheth to speak otherwise than he thinks, whence there is an Opposition in the Mouth, by Reason of which he can only mutter. Howbeit, Hypocrites are lighter or more grievous, according to the Confirmation against God, and Reasonings exteriorly in Favour of God. A FIFTH KIND OF PROPHANATION IS COMMITTED BY THOSE, *who attribute to themselves Things Divine*: These are they who are meant by Lucifer in Isaiah, Chap. xiv: By Lucifer is there meant Babel, as may appear from Verse 4th, 22d, of that Chapter, where also their Lot is described: The same are likewise meant and described by the Whore sitting upon the scarlet coloured Beast, in the Revelation, Chap. xvii. Babel and Chaldæa are mentioned in many Parts of the Word, and by Babel is there meant Prophanation of Good, and by Chaldæa Prophanation of Truth, both in those who attribute Things Divine to themselves. A SIXTH KIND OF PROPHANATION IS COMMITTED BY THOSE, *who acknowledge the Word, and yet deny the Lord's Divinity*: These are called in the World Socinians, and some of them Arians; the Lot of both these is, that they invoke the Father, and some of them also for the Sake of the Son, that

that they may be admitted into Heaven, but in vain, until they become without Hope of Salvation; and they are then let down into Hell among those who deny God: These are they who are meant by those who blaspheme the Holy Ghost, who will not be forgiven neither in this World, nor in that which is to come, Matt. xii. 32: The Reason is, because God is one in Person and in Essence, in whom there is a Trinity, and this God is the Lord; and forasmuch as the Lord is also Heaven, and consequently they who are in Heaven are in the Lord, therefore they who deny the Lord's Divinity cannot be admitted into Heaven, and be in the Lord: That the Lord is Heaven, and that thence they who are in Heaven are in the Lord, was shewn above. A SEVENTH KIND OF PROPHANATION IS COMMITTED BY THOSE, who first acknowledge Divine Truths, and live according to them, and afterwards recede and deny them; this is the worst Kind of Prophanation, by Reason that they mix Things holy and profane, in such a Manner, that they cannot be separated, and yet in Order to their Admission either into Heaven or Hell, they must be separated; and because in such Persons this cannot be effected, all the human Intellectual and Voluntary [Faculty] is destroyed, and they become no longer Men, as was said before. It is nearly the same with those, who acknowledge in their Hearts the
Divine

Divine Things of the Word and of the Church, and entirely immerse them in their Proprium [selfish Nature], which is the Love of having Dominion over every Thing, of which much hath been said above; for these after Death, when they become Spirits, will by no Means be led of the Lord, but entirely of themselves, and when their Love is not restrained, they desire not only to rule over Heaven, but also over the Lord; and inasmuch as they cannot do so, they deny the Lord, and become Devils. It is to be observed, that the Life's Love, which is also the ruling Love, remains in every one after Death, and that it cannot be removed. The Prophane of this Kind are meant by the Luke-warm, of whom it is thus written in the Revelation, "*I know thy Works, that thou art neither cold nor hot; I would thou wert cold or hot; so then because thou art neither cold nor hot, I will spew thee out of my Mouth,*" iii. 14, 15. This Kind of Prophanation is thus described by the Lord in Matthew, "*When the unclean Spirit is gone out of a Man, he walketh through dry Places, seeking Rest, but findeth none; then he saith, I will return into the House from whence I came out; and when he is come, he findeth it empty, swept, and garnished; then goeth he and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there; and the last State of that Man is worse than the first,*" xii. 43, 45; the Conversion of a
Man

Man is here described by the unclean Spirit's going out of him; and his Returning to his former Evils, after casting out Things true and good, is described by the Return of the unclean Spirit with seven others more wicked than himself into the House which he found garnished for him; and the Prophanation of what is holy by what is prophane, is described by the last State of that Man being worse than the first. The same is understood by this Passage in John, "*Jesus said to him who was healed in the Lake of Bethesda, sin no more, lest a worse Thing befall thee,*" v. 14. That the Lord provideth, that Man may not interiorly acknowledge Truths, and afterwards recede from them and become prophane, is meant by these Words, "*He hath blinded their Eyes, and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them,*" John xii. 40; lest they should be converted and I should heal them, signifies lest they should acknowledge Truths, and then recede, and so become prophane: For the same Reason the Lord spake by Parables, as He Himself saith, Matt. xiii. 13. The Jews being forbid to eat Fat and Blood, Levit. iii. 17. Chap. vii. 23, 25, signified that they were not to prophane Things holy, for Fat signified Divine Good, and Blood Divine Truth. That Man being once converted ought to continue in Good and Truth

to his Life's End, the Lord teacheth in Matthew, "*Jesus said, he that endureth to the End, shall be saved,*" x. 22; also in Mark xiii. 13.

232. IV. *That therefore the Lord doth not let Man more interiorly into the Truths of Wisdom, and at the same Time into the Goods of Love, than so far as he can be kept in them to the End of Life.* In demonstrating this we must proceed distinctly, for two Reasons, first, because it nearly concerns the Salvation of Mankind; secondly, because on a Knowledge of this Law depends the Knowledge of the Laws of Permission, to be treated of in the following Paragraph: First, it nearly concerns the Salvation of Mankind; for, as was observed before, he who first acknowledgeth the Divine Things of the Word and of the Church thence derived, and afterwards recedeth from them, very grievously prophanes what is Holy. Therefore that this Arcanum of the Divine Providence may be unfolded in such a Manner, that the rational Man may see it in it's true Light, it shall be elucidated in the following Series. 1. That in the Interiors of Man, Evil and Good cannot reside together, nor consequently the False of Evil and the True of Good at the same Time, 2. That in the Interiors of Man Good and the True of Good cannot be infused by the Lord, except in Proportion as Evil and the False of Evil is thence removed. 3. If Good with it's True were infused there

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before,

before, or in greater Proportion than as Evil was removed together with it's False, Man would recede from Good and return to his Evil. 4. That when Man is in Evil, many Truths may be infused into his Understanding, and treasured up in his Memory, and yet not be prophaned. 5. But that the Lord by his Divine Providence most particularly provideth, that they be not received thence by the Will, sooner or in greater Proportion, than as Man removeth Evils in the external Man, as if of himself. 6. That if they were received sooner, or in greater Proportion, then the Will would adulterate the Good, and the Understanding would falsify the True, by mixing them with Evils and Falses. 7. That therefore the Lord doth not let Man more interiorly into the Truths of Faith and the Goods of Love, than so far as Man can be kept in them to the End of Life.

233. In Order therefore that this Arcanum of the Divine Providence may be disclosed; in such a Manner that the rational Man may see it in his Light, the Things which have been now adduced shall be severally explained. *FIRST: That in the Interiors of Man, Evil and Good cannot reside together at the same Time, consequently neither can the False of Evil and the True of Good: By the Interiors of Man is meant the Internal of his Thought, of which Man doth not know any Thing, before he comes into the spiritual World*
and

and it's Light, which is the Case after Death; in the natural World this can only be known from the Delight of his Love in the External of his Thought, and from Evils themselves, when he explores them in himself; for, as was shewn above, the Internal of Thought in Man coheres with the External of Thought in so intimate a State of Connection, that they cannot be separated; but of this more may be seen above. It is said; Good and the True of Good, and Evil and the False of Evil, inasmuch as Good cannot exist without it's True, nor Evil without it's False, because they are connubial Partners or Consorts, for the Life of Good is from it's True, and the Life of True from it's Good; it is the same with Evil and it's False. That in the Interiors of Man Evil cannot exist with it's False, and at the same Time Good with it's True, may be seen by the rational Man without Explanation, for Evil is opposite to Good, and Good is opposite to Evil, and two Opposites cannot reside together: There is also in all Evil an inherent Hatred against Good, and in all Good an inherent Love of defending itself against Evil, and removing the same from it; from which Consideration it follows, that the one cannot dwell with the other; and if they were together, first a Conflict and Combat would arise, and Destruction would follow; which also the Lord teacheth in these Words, "Every Kingdom di-

vided against itself is brought to Desolation; and every City or House divided against itself shall not stand. He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad," Matt. xii. 25, 30; and in other Places. "No one can at the same Time serve two Masters, for he will either hate the one or love the other," Matt. vi. 24. Two Opposites cannot exist together in one Substance, or Form, without it's being distracted and perishing; in Case one were to advance and approach the other, they would separate themselves altogether like two Enemies, one of which would retire within his Camp or Fortifications, and the other would remain without: This is the Case with Evils and Goods in a Hypocrite; such a one is in both; but Evil is within, and Good is without, and thus they are separate and not mixed. *SECONDLY: That Good and the True of Good cannot be infused by the Lord into the Interiors of Man, but in Proportion as Evil and the False of Evil is removed from thence:* This is a necessary Consequence of what precedes; for since Evil and Good cannot be together, Good cannot be implanted before Evil is removed. It is said in the Interiors of Man, by which is meant the Internal of Thought; these Interiors are what are here treated of, in which either the Lord must dwell, or the Devil; the Lord is there after Reformation, and the Devil is there before

before it; therefore in Proportion as Man suffers himself to be reformed, in the same Proportion the Devil is cast out, but in Proportion as he doth not suffer himself to be reformed, in the same Proportion the Devil remaineth: Who cannot see, that the Lord cannot enter, so long as the Devil is there, and he is there so long as Man keepeth the Door shut, which Man is in Possession of together with the Lord; that the Lord entereth, when that Door is opened by Means of Man, He Himself teacheth in the Revelation, "I stand at the Door and knock; if any Man hear my Voice and open the Door, I will come in to him, and will sup with him, and he with Me," iii. 20; the Door is opened by Man's removing Evil by shunning and avoiding it as infernal and diabolical; for whether it be called Evil, or the Devil, it is the same Thing; and on the other Hand, whether you say Good, or the Lord, it is the same Thing; for inwardly in all Good the Lord dwelleth, and in all Evil inwardly the Devil dwelleth. Hence the Truth of this Position is evident. *THIRDLY: If Good with it's True were infused sooner, or in greater Proportion, than as Evil and it's False is removed, Man would recede from Good, and return to his Evil: The Reason is, because Evil would prevail, and that which prevails, conquereth, if not at the Time, nevertheless afterwards; while Evil continues to prevail, Good cannot be introduced*
into

into the inmost Apartments (*intima Conclavia*), but only into the outer Courts, by Reason, as was said, that Evil and Good cannot be together, and that which is only in the outer Courts, is removed by it's Enemy which is in the inner Apartments, whereby there is a Recession from Good and a Return to Evil, which is the worst Kind of Prophanation. Besides, the very Delight of Man's Life is to love himself and the World above all Things; this Delight cannot be removed in a Moment, but must be done successively; but according to the Proportion of this Delight which remaineth in Man, in the same Proportion is the Prevalence of Evil; and this Evil can no otherwise be removed, than by making the Love of Self to become the Love of Uses, and admitting the Love of Rule, not for the Sake of Self, but for the Sake of being useful, for so Uses constitute the Head, and the Love of Self or the Love of Rule at first constitute the Body under that Head, and afterwards the Feet upon which he walketh: Who doth not see that Good constitutes the Head, and that when Good constitutes the Head, the Lord is there, Good and Use being one? Who doth not see, that if Evil constitutes the Head, the Devil is there, and since nevertheless civil and moral Good, and also spiritual Good in it's external Form, are to be received, that these then constitute the Feet, and the Soles of the Feet,
and

and are trampled upon? Therefore inasmuch as the State of Man's Life is to be inverted, so that what is above may be placed below, and this Conversion cannot be effected in a Moment, (for that supreme Delight of Life, which proceeds from the Love of Self and thence of Dominion, cannot be diminished except successively, and so changed into the Love of Uses,) for this Reason Good cannot be infused or introduced by the Lord sooner, or in greater Quantity, than in Proportion as Evil is removed; and if it were infused sooner, and in greater Quantity, Man would recede from Good and return to his Evil.

FOURTHLY: *That when Man is in Evil, many Truths may be introduced into his Understanding, and these stored up in the Memory, and yet not profaned:* The Reason is, because the Understanding doth not flow into the Will, but the Will into the Understanding; and forasmuch as the Understanding doth not flow into the Will, many Truths may be received by it, and stored up in the Memory, and yet not mixed with the Evil of the Will, and so what is holy is not profaned: Moreover it is incumbent on every one to learn Truths from the Word, or from Preachings, to deposit them in the Memory, and to think of them; for the Understanding, from the Truths which are in the Memory, and thence enter into the Thought, ought to teach the Will, that is, teach the Man, what he ought to do;

do; this therefore is a principal Means of Reformation: When Truths are only in the Understanding and thence in the Memory, they are not in a Man, but without him. The Memory of Man may be compared with the ruminatory Stomach of Animals which chew the Cud, in which they deposit their Food, which, so long as it is there, is not in their Body, but out of it, but as soon as they bring it up thence, and after chewing, digest it, it entereth into the Life and nourisheth the Body:* It is the Love of the Will which hath a Desire, and as it were an Appetite for Truths thus deposited, and causeth them to be imbibed and converted to Nourishment; if that Love is evil, it hath a Desire and as it were an Appetite for unclean Things; but if good, it hath a Desire, and as it were an Appetite for clean Things; and the Things which do not accord therewith it separates, putteth away, and casteth out, which is effected by various Means. FIFTHLY: *But that the Lord by his Divine Providence especially provideth that they be not received thence by the Will, sooner or in greater Proportion, than as Man removeth*

* In Man's Memory, however, the Provision stored up is not natural, but spiritual, which is meant by Truths, and in itself consists of Knowledges; and in Proportion as Man, by the Exercise of his thinking Principle, which is a Kind of Rumination (or chewing the Cud), brings it up thence, in the same Proportion his spiritual Mind is nourished. Ta.

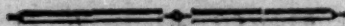
removeth Evil in the external Man as if of himself; for that which cometh from the Will, entereth into the Man, and is appropriated to him, and becometh the Principle of his Life; and in the Life itself, which Man hath from the Will, Evil and Good cannot be together, for in such Case he would perish; but both may be in the Understanding, which are there called Falses of Evil, or Truths of Good, yet not together, for in such Case Man would not be able to know Evil from Good or Good from Evil; but they are distinguished and separated there like a House into interior and exterior [Apartments]; when a wicked Man thinketh and speaketh good Things, then he thinketh and speaketh exteriorly, but when he thinketh and speaketh evil Things, then he thinketh and speaketh interiorly, wherefore when he speaketh good Things, his Speech issueth as it were from the Wall of the House, and may be compared to Fruit which is fair on the Outside, but worm-eaten and rotten within, and also to the outside Shell of a Dragon's Egg.

SIXTHLY: *That if they were received sooner and in greater Proportion, then the Will would adulterate the Good, and the Understanding would falsify the True, by mixing them with Evils and their consequent Falses:* When the Will is in Evil, then it adulterates Good in the Understanding, and Good adulterated in the Understanding is Evil in the Will, for it confirmeth the Persuasion

that Evil is Good, and *vice versa*; Evil doeth thus with all Good which is opposite to itself; for Evil falsifieth the True, because the True of Good is opposite to the False of Evil; this also the Will doeth in the Understanding, and not the Understanding from itself. Adulterations of Good are described in the Word by Adulteries, and Falsifications of Truth by Whoredoms. These Adulterations and Falsifications are effected by Reasonings from the natural Man which is in Evil, and they are also effected by Confirmations from the Appearances of the literal Sense of the Word. Self-Love, which is the Head of all Evils, is more ingenious than other Loves in adulterating Goods and falsifying Truths, and this it doeth by the Abuse of Rationality, which every Man hath from the Lord, as well the Wicked as the Good; yea, it can by Confirmations cause Evil to appear altogether as Good, and the False as True: What can it not do, when it can confirm, by a thousand Arguments, that Nature created herself, and that then she created Men, Beasts, and Vegetables of all Kinds? And further, that by Influx from her interior Self [*ex interiori se*] she causeth Men to live, to think analytically, and to understand wisely? The Reason why Self-Love excels in the Art of confirming whatsoever it will, is, because it's ultimate Surface is constituted by a certain Splendor of Light variegated into divers Colours;

Colours; this Splendor is that Love's Glory of acquiring Wisdom, and thereby also Eminence and Dominion. But when this Love hath confirmed such Tenets, then it becometh so blind, that it doth not see otherwise than that Man is a Beast, and that they think alike, yea that if a Beast could speak also, it would be a Man in another Form: If it be led by any Persuasion to believe, that any Thing of Man liveth after Death, then it is so blind, that it thinketh Beasts do the same, and that this Somewhat living after Death is only a subtile Exhalation of Life, like Vapour, which nevertheless relapses to it's dead Body; or that it is a vital Somewhat, without Sight, Hearing, and Speech, consequently blind, deaf and dumb, hovering about and thinking; not to mention other insane Ideas, which Nature herself, though in herself void of Life, inspires into his Phantasy: Such is the Effect of Self-Love, which viewed in itself is the Love of Man's Proprium, and the Proprium of Man, with Respect to it's Affections, which are all natural, is not unlike the Life of a Beast, and with Respect to it's Perceptions, because they proceed from those Affections, is not unlike an Owl: Wherefore he who continually immerfes his Thoughts in his Proprium, cannot be elevated out of natural Light into spiritual Light, and see any Thing of God, of Heaven, and of Life eternal. Forasmuch as this Love is of

such a Nature, and yet excels in the Art of confirming whatsoever it will, therefore with the same Art it can also adulterate the good Things of the Word, and falsify it's Truths, when it is constrained through any Kind of Necessity to confess them. SEVENTHLY: *That therefore the Lord doth not let Man more interiorly into the Truths of Wisdom, and the Goods of Love, than so far as Man can be kept in them to his Life's End:* This the Lord doeth, lest Man should fall into that most grievous Kind of Prophanation of Things Holy, which is treated of in this Article; by Reason of this Danger, the Lord also permitteth Evils of Life, and many Heresies relating to Worship; concerning the Permission of which the Reader is referred to what is shewn in the subsequent Paragraphs.



*That the Laws of Permission also are
Laws of the Divine Providence.*

234. THERE are not any Laws of Permission by themselves, or separate from the Laws of the Divine Providence, but they are the same, wherefore it is said that God permitteth, whereby it is not meant that he willeth,

willeth, but that he cannot prevent such a Thing, by Reason of the End proposed, which is Salvation; whatsoever is done to the End that Salvation may be effected, is according to the Laws of the Divine Providence; for, as was observed before, the Divine Providence constantly proceeds in a Manner different and contrary to the Will of Man, keeping this End continually in View, wherefore in every Moment of it's Operation, or in every Step of it's Progression, when it perceiveth Man to deviate from this End, it directeth, turneth, and disposeth him, by withdrawing him from Evil, and leading him to Good; that this cannot be done without the Permission of Evil, will be seen in what follows. Besides, Nothing can be permitted without a Reason, and the Reason exists no where else, but in some Law of the Divine Providence, which Law teacheth why such a Thing is permitted.

235. He who doth not at all acknowledge the Divine Providence, doth not in his Heart acknowledge God, but instead of God he acknowledgeth Nature, and instead of the Divine Providence, human Prudence; that this is the Case, is not apparent, because Man can think differently from different Grounds, [*poteſt aliter cogitare et cogitare,*] and can also speak differently from different Grounds, for he can think and speak one Thing from his interior Self [*ex interiori ſe*], and another Thing from his exterior Self

[ab

[*ab exteriori se*]; it is like a Hinge by which a Door can be turned both Ways, one Way when a Person comes in, and another Way when he goes out; and like as a Sail can turn a Ship in different Directions, according to the Manner in which it is expanded by the Mariner. They who have confirmed themselves in Favour of human Prudence, in such a Manner as to deny the Divine Providence, such Persons, whatsoever they see, hear, and read, whilst they are under the Influence of this their own Way of thinking, do not observe or attend to any Thing else, yea neither can they, because they receive Nothing from Heaven, but only from themselves; and inasmuch as they form Conclusions from Appearances and Fallacies alone, and do not see any Thing else, they can swear that it is so; and if they also acknowledge Nature alone, they can be angry with the Defenders of the Divine Providence, provided they be not Priests, of whom they think that they are led to such Defence in Compliance with their particular Tenets and Function.

236. We shall now proceed to enumerate some particular Things which are by Permission, and yet according to the Laws of the Divine Providence, from which the merely natural Man confirms himself in Favour of Nature against God, and in Favour of human Prudence against the Divine Providence; as when he readeth in the Word, that Adam, the wisest of Men, and his Wife,

Wife, suffered themselves to be seduced by the Serpent, and that God did not avert this by his Divine Providence. That their first Son, Cain, slew his Brother Abel, and God did not then withhold him by speaking to him, but only denounced a Curse against him after the Act. That the Israelitish Nation worshipped a golden Calf in the Wilderness, and acknowledged it as the God which brought them out of the Land of Egypt, when nevertheless Jehovah saw this not far off from Mount Sinai, and did not prevent it. Also that David numbered the People, and therefore a Pestilence was sent among them, whereby so many Thousands of Men perished, and that God did not send the Prophet Gad to him before, but after the Act, to denounce Punishment. That Solomon was permitted to establish idolatrous Worship: And many Kings after him to prophane the Temple and holy Things of the Church: And lastly, that that Nation was permitted to crucify the Lord. In these and many other Passages in the Word, the Acknowledger of Nature and of human Prudence sees Nothing but what makes against the Divine Providence, wherefore he can use them as Arguments to deny it, if not in his exterior Thought which is nearest to Speech, yet in his interior Thought which is remote from it.

237. Every Worshipper of himself and of Nature confirms himself against the Divine Providence,

Providence, when he sees in the World so many impious Persons, and so many Impieties committed by them, and at the same Time that many glory in them, and yet they are not followed by any Punishments from God. And still more doth he confirm himself against the Divine Providence, when he sees that wicked Contrivances, Cunning, and Deceit succeed, even against the pious, the just, and the sincere: And that Injustice triumphs over Justice in Judgments and Negotiations. And especially he confirms himself, when he sees the Impious advanced to Honours, and made Nobles and Primates: Moreover that they abound in Riches, and live elegantly and magnificently; and on the other Hand that the Worshippers of God are in Contempt and Poverty. He likewise confirms himself against the Divine Providence, when he thinks how Wars are permitted, and thereby so many Men slaughtered, and so many Cities, Nations, and Families plundered; and moreover, that Victory inclines to the Side of Prudence, and not always in Favour of Justice; and that it makes no Difference whether the General be a good or a wicked Man; besides other such like Circumstances; which are all Permissions according to the Laws of the Divine Providence.

238. The same natural Man confirms himself against the Divine Providence, when he takes a View of the Religious of various Nations, as that
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there are some who know Nothing at all of God; and that there are some who worship the Sun and Moon; some also who worship Idols and graven Images even of Monsters; and likewise some who worship dead Men. Moreover when he considers the Mahometan Religion, that it is received by so many Empires and Kingdoms; and that the Christian Religion prevails only in the smallest Quarter of the habitable Globe, which is called Europe; and that even there it is in a State of Division; and that there are some of it's Professors, who claim to themselves Divine Power, and desire to be worshipped as Gods; and invoke dead Men; and also that there are some who place Salvation in certain Words which they think and speak, and not in any Good they do; moreover that there are few who live according to their own Religion; besides taking into the Account the great Number of Heresies which have heretofore prevailed, and some which exist at this Day, such as those of the Quakers, Moravians, Anabaptists, and others; also that Judaism still continues. The Denier of the Divine Providence from these Things concludes, that Religion in itself is not any Thing, but yet that it is necessary, because it serves to keep Mankind within Bounds.

239. To these Arguments more may at this Day be added, by which, they who think inwardly in Favour of Nature, and of human

Prudence, may still more strongly confirm themselves in their Sentiments; as that the whole Christian World hath acknowledged three Gods, not knowing that God is one in Person and in Essence, and that that God is the Lord. Also that heretofore it was not known, that in all the Particulars of the Word there is a spiritual Sense, and that it's Sanctity consists therein: And further that it was not known, that essential Christian Religion consists in shunning Evils as Sins: As also, that hitherto it was not known, that Man liveth as a Man after Death; for the Favourers of Nature may say with themselves, and among each other, if these Things be true, why hath the Divine Providence never revealed them till now?

240. All the particular Things which are recited in the Numbers 237, 238, and 239, are adduced to the End that it may be seen, that all and singular the Things which occur in the World, as well to the Wicked as the Good, are of the Divine Providence; consequently that the Divine Providence operates in the most minute Particulars of the Thoughts and Actions of Men, and that thereby it operates universally. But inasmuch as this cannot be seen therein, except each Particular be explained separately, therefore they shall briefly be explained, in the Order in which they were adduced, beginning with n. 236.

241. I. *That*

241. I. *That Adam, the wisest of Men, and his Wife, suffered themselves to be seduced by the Serpent, and that God did not prevent this by his Divine Providence:* The Reason is, because by Adam and his Wife are not meant the first of all the Men that were created in this World, but the Men of the most ancient Church, whose new Creation or Regeneration is described at the Beginning of Genesis; their new Creation or Regeneration itself is signified by the Creation of Heaven and Earth in the first Chapter; their Wisdom and Intelligence by the Garden of Eden; and the End of that Church by their Eating of the Tree of Knowledge: For the Word internally is spiritual, containing within it's Bosom Arcana of Divine Wisdom, and in Order that these Arcana may be therein contained, it is written by mere Correspondences and Representations. From these Correspondences and Representations it is evident, that the Men of that Church, who in it's Beginning were the most wise, and in it's End, by Reason of the Pride of their self-derived Intelligence, were the most wicked, were not seduced by any Serpent, but by Self-Love, which is there denoted by the Head of the Serpent, which is to be bruised by the Seed of the Woman, that is, by the Lord. Who cannot see from Reason, that other Things are understood, different from what are there historically recorded in the Letter? For who can comprehend, that

the Creation of the World could have been such as it is there described? Wherefore also the Learned are much puzzled to explain what is contained in the first Chapter, and confess after all, that they do not understand it: Moreover it is said, that in their Garden or Paradise there were placed two Trees, the one of Life, and the other of Knowledge, and these for a stumbling Block; as also, that barely by eating of the latter, they sinned so greatly, that not only they, but also the whole human Race, their Posterity, became obnoxious to Damnation; likewise that a Serpent was able to seduce them, besides other Circumstances, as that the Woman was created out of a Rib of the Man; that they knew that they were naked after their Fall, and covered themselves with Fig-Leaves, and that Coats of Skins were given them to clothe their Bodies; and that Cherubim were placed with a flaming Sword to keep the Way of the Tree of Life. All these Things are Representatives, by which are described the Establishment of the most ancient Church, it's State of Perfection, it's Decline, and lastly it's Destruction: The concealed Meaning of all the Things contained in the spiritual Sense, which resides in every Particular of the Word, may be seen explained in THE ARCANA CŒLESTIA on the Books of Genesis and Exodus, published in London; from which it may also appear, that by the Tree
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of Life is there understood the Lord with Respect to his Divine Providence, and that by the Tree of Knowledge is understood Man with Respect to his self-derived Prudence.

242. II. *That their first-born Son, Cain, slew his Brother Abel, and God did not prevent it by speaking to him, but only cursed him after the Act.* Forasmuch as by Adam and his Wife is meant the most ancient Church, as hath just been observed above, consequently by Cain and Abel, their first Sons, are meant two Essentials of the Church, which are Love and Wisdom, or Charity and Faith, by Abel Love and Charity, and by Cain Wisdom or Faith, specifically Wisdom separate from Love, or Faith separate from Charity; and Wisdom as also Faith separate is of such a Nature, that it not only rejecteth Love and Charity, but also annihilates them, and so slayeth it's Brother: That Faith separate from Charity hath this Effect, is well enough known in the Christian World; see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH. The Curse of Cain involves the spiritual State, into which they come after Death, who separate Faith from Charity, or Wisdom from Love. But nevertheless, that Wisdom or Faith might not therefore perish, a Mark was set upon Cain, lest he should be slain, for Love is not given without Wisdom, nor Charity without Faith. Inasmuch as by these Circumstances nearly the same Things are

are represented, as by eating of the Tree of Knowledge, therefore they follow in Order after the Description of Adam and his Wife; they also, who are in Faith separate from Charity, are in self-derived Intelligence, and they who are in Charity, and thereby in Faith, are in Intelligence from the Lord, and so in the Divine Providence.

243. III. *That the Israelitish Nation worshipped a golden Calf in the Wilderness, and acknowledged it as the God, which brought them out of the Land of Egypt; when nevertheless Jehovah saw this from Mount Sinai not far off, and did not prevent it:* This was done in the Wilderness of Sinai near the Mount; That Jehovah did not withhold the Israelites from that wicked Idolatry, is according to all the Laws of the Divine Providence which have been before set forth, and also according to those which follow. This Evil was permitted them, that they might not all perish; for the Children of Israel were brought out of Egypt, that they might represent the Lord's Church, and this they could not represent, unless the Egyptian Idolatry was first rooted out of their Hearts; which could not have been done, except they had been left to themselves to act according to that which was in their Hearts, and so to have it removed by a grievous Punishment. What is further signified by that idolatrous Worship, and by the Threat that they should be totally rejected, and

and that a new Nation should be raised up out of Moses, may be seen in THE ARCANÆ CŒLESTIÆ, on the xxiid Chapter of Exodus, where this Subject is treated of.

244. IV. *That David numbered the People, and therefore a Pestilence was sent among them, whereby so many Thousands of Men perished, and that God did not send the Prophet Gad to him before the Act, but after it, to denounce Punishment:* He who confirms himself against the Divine Providence, may also think and revolve in his Mind various Things on this Matter, particularly, why David was not forewarned, and why the People were so grievously punished for the King's Transgression. That David was not forewarned, is conformable to the Laws of the Divine Providence set forth above, especially the two which are explained, n. 129 to 153; and n. 154 to 174: That the People were so grievously punished for the King's Transgression, and seventy Thousand of them cut off by the Pestilence, was not owing to the King, but to the People; for it is written, "*Again the Anger of the Lord was kindled against Israel, therefore he moved David against them, saying, go number Israel and Judah,*" 2 Sam. xxiv. 1.

245. V. *That Solomon was permitted to establish idolatrous Worship:* This was to the End, that he might represent the Lord's Kingdom or Church with all the Religions in the universal World,

for the Church established with the Israelitish and Jewish Nations was a Representative Church, wherefore all the Judgments and Statutes of that Church represented spiritual Things of the Church, which are it's Internals, the People themselves represented the Church, the King represented the Lord, David the Lord who was about to come into the World, and Solomon the Lord after his Coming; and inasmuch as the Lord after the Glorification of his Human [Effence] had Power over Heaven and Earth, as He Himself saith, Matt. xxviii. 18, therefore Solomon his Representer appeared in Glory and Magnificence, and was in Wisdom, above all the Kings of the Earth, and also built the Temple; and moreover permitted and established the religious Worship of many Nations, by which were represented the various religious Principles prevailing in the World; the like is signified by his Wives, which were seven Hundred in Number, and by his Concubines which amounted to three Hundred, 1 Kings xi. 3; for Wife in the Word signifies a Church, and Concubine a religious Principle. Hence it may appear why it was given Solomon to build the Temple, by which the Lord's Divine Humanity was signified, John ii. 19, 21, and also the Church; also why it was permitted him to establish idolatrous Worship, and to have so many Wives. That by David in many Passages in the Word is meant
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the Lord who was to come into the World, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 43, 44.

246. VI. *That it was permitted many Kings after Solomon, to prophane the Temple and holy Things of the Church:* This was because the People represented the Church, and their King the Head of them; and forasmuch as the Israelitish and Jewish Nation were such, that they could not long represent the Church, for they were Idolators at Heart, therefore they receded successively from representative Worship, by perverting all Things of the Church, insomuch that in the End they vastated it; this was represented by Prophanations of the Temple by their Kings, and by their Idolatries; the Vastation of the Church itself by the Destruction of the Temple, and by the Carrying away of the Israelitish People, and the Captivity of the Jewish People in Babylon. This was the Reason or Cause of the above Permission, and whatsoever is done from any Cause, is done from the Divine Providence of the Lord according to some of it's Laws.

247. VII. *That that Nation was permitted to crucify the Lord:* The Reason of this was, because the Church among that Nation was totally vastated, and become such, that they not only did not know and acknowledge the Lord, but also hated him: Nevertheless all that they did to Him, was according to the Laws of his

Divine Providence. That the Passion of the Cross was the last Temptation, or last Combat, by which the Lord fully overcame the Hells, and fully glorified his Humanity, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 12 to 14, and in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 34, 35.

248. Thus far we have explained the Particulars above recited; n. 236, which are some Passages out of the Word, whereby the natural Man, who reasons against the Divine Providence, may confirm himself in such Reasoning; for, as was before observed, whatsoever such a Man seeth, heareth, and readeth, he can take up as an Argument against Providence: Few however confirm themselves against the Divine Providence from the Things contained in the Word; but many from the Things which are extant before their Eyes, as mentioned in n. 237, which shall now in like Manner be explained.

249. *That every Worshipper of himself and of Nature confirmeth himself against the Divine Providence, when he seeth so many impious Persons in the World; and so many Impieties committed by them, and at the same Time that some glory in them, and yet that they are not followed by any Punishment from God. All Impieties, and all Glorifying therein, are Permissions, the Causes of which are Laws of the Divine Providence. Every Man may*

may freely, yea most freely, think whatsoever he will, as well against God, as in Favour of God, and he who thinketh against God, is rarely punished in the natural World, because there he is always in a State of Reformation; but he is punished in the spiritual World after Death, for then he can no longer be reformed. That the Laws of the Divine Providence are the Cause of Permissions, is evident from the Laws thereof set forth above, if they are reviewed and examined, which are these: That Man ought to act from Liberty according to Reason, concerning which Law see n. 71 to 97 above. That Man ought not to be forced by external Means to think and will, and so to believe and love the Things which are of Religion, but that Man ought to lead and sometimes to force himself to it, concerning which Law see n. 129 to 174. That self-derived Prudence is Nothing, and only appears as if it was, and also ought so to appear, but that the Divine Providence from Things the most particular is universal, n. 191 to 213. That the Divine Providence hath Respect to Things eternal, and no otherwise to temporary Things, than so far as they make one with Things eternal, n. 214 to 220. That Man is not let more interiorly into the Truths of Faith and Goods of Charity, than so far as he can be kept in them to his Life's End, concerning which Law see n. 221 to 233. That the Causes of Permissions

are Laws of the Divine Providence, will also be evident from what follows; as from this Consideration, that Evils are permitted to the End that Salvation may be wrought. Also from this; that the Divine Providence is continual, as well with the Wicked as the Good. And lastly from this; that the Lord cannot act against the Laws of his Divine Providence, because to act against them, would be to act against his Divine Love and his Divine Wisdom, consequently against Himself. These Laws, if they be compared, may shew the Reasons, why Impieties are permitted by the Lord, and not punished when they exist only in Thought, and also rarely when they exist in Intention, and so likewise in the Will, and not in Act. But yet every Evil is followed by it's Punishment, for it is as if Evil had it's Punishment inscribed upon it, which the impious Man suffers after Death. By these Considerations here adduced, may also be explained the Ground and Reason of the following Position stated in n. 237; *That the Worshipper of Self and the Worshipper of Nature confirms himself still more against the Divine Providence, when he sees that evil Contrivances, Cunning, and Deceit succeed, even against the Pious, the Just, and the Sincere; and that Injustice triumphs over Justice in Judgments and Negotiations.* All the Laws of the Divine Providence are Necessities; and forasmuch as Necessities are the Causes why the above evil Things

Things are permitted, it is evident that, to the End that Man may live as Man, the Liberty of doing such Things cannot be taken away from him by the Lord, except mediately by the Word, and especially by the Precepts of the Decalogue, with those who acknowledge all Kinds of Murders, Adulteries, Thefts, and false Testimony to be Sins: But with those who do not acknowledge such Things to be Sins, the same is effected mediately by civil Laws, and the Fear of Punishment thence incurred; also mediately by moral Laws, and Fear of the Loss of Character, Honour, and Interest: By these Means the Lord leadeth the Wicked, yet only from doing such Things, and not from thinking and willing them: Whereas by the former Means the Lord leadeth the Good, not only from doing Evils, but also from thinking them and willing them.

250. II. *That the Worshipper of Self and the Worshipper of Nature confirmeth himself against the Divine Providence, when he seeth the Impious promoted to Honours, and made Nobles and Primates; moreover that they abound in Wealth, and live elegantly and magnificently, and the Worshippers of God in Contempt and Poverty: The Worshipper of Self and the Worshipper of Nature thinks Dignities and Riches the supreme and sole Felicities which can be given, consequently the real and essential Felicities; and if, in Consequence of having been initiated in Divine Worship in his*
6 *Infancy,*

Infancy, he thinketh any Thing of God, he calleth them Divine Blessings; and so long as from these Blessings he doth not aspire to any Thing higher, he thinks that there is a God, and worships him; but in this Worship there lies hid a Motive, which he himself doth not then know, that he may be promoted by God to still higher Dignities and more abundant Wealth, and if he attains thereto, his Worship declines more and more to Exteriors, till it comes to Nothing, and at length he maketh no Account of God, and denieth him: The Effect is the same, if he be cast down from the Dignity and Opulence in which he had placed his Heart. What then are Dignities and Riches but stumbling Blocks to the Wicked? Not so to the Good, because they do not place their Hearts therein, but in the Uses or Goods, for the doing of which Dignities and Riches serve as Means: Wherefore from the Promotion of the Impious to Dignities and Riches, and their being made Nobles and Primates, no one can confirm himself against the Divine Providence, but a Worshipper of Self and of Nature. Besides, what is greater or lesser Dignity, and greater or lesser Opulence? Is it any Thing in itself but Somewhat imaginary? Is one more prosperous and happy than the other? Is the Dignity of a Noble, yea of a King or an Emperor, after a Year's Duration, considered any otherwise than as Something common, which no longer maketh

maketh his Heart to dilate with Joy, and may even become vile in his Sight? Are Men, by Virtue of their Dignity, in any greater Degree of Happiness, than those who are in less Dignity, yea, than those who are in the least of all, such as Husbandmen and also their Servants? May not these latter be in a greater Degree of Happiness when it goes well with them, and they are contented with their Lot? Who is more restless at Heart, more frequently fretted, or more grievously enraged, than a Lover of himself? This is the Case as often as he is not honoured according to the Pride of his Heart, or when any Thing doth not succeed according to his Wish and Pleasure: What then is Dignity, if it be not to some Use and Purpose, but an Idea? Can such an Idea exist in any other Thought, than in Thought about Self and the World? and is it any Thing in itself but an Idea, that the World is every Thing and Eternity Nothing? We shall here add a few Observations concerning the Reason, why the Divine Providence permits the Wicked at Heart to be promoted to Dignities, and to acquire Wealth: The Impious, or Wicked, can equally as well perform Uses as the Pious or Good, yea, with greater Ardour, for they consider themselves in Uses, and Honours they consider as Uses; wherefore in Proportion to the Prevalence of Self-Love, is kindled the Lust of doing Uses with a View to their own Glory: Such Fire doth
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not operate with the Pious or Good, unless it be kindled from below by the Consideration of Honour; for which Reason the Lord ruleth the Impious at Heart, who are in Dignities, by the Love of Fame, and thereby excites them to perform Uses to the Community or their Country, to the Society or City in which they dwell, and also to their Neighbour or Fellow-Citizen: For the Lord's Kingdom is a Kingdom of Uses, and where there are only a few who perform Uses for the Sake of being useful, he causeth the Worshipers of Self to be advanced to Offices of Preheminence, in which they are all excited by Self-Love to do Good. Suppose there were any infernal Kingdom in this World, (although there is not any such) in which the Love of Self only prevailed, Self-Love being the Devil himself, would not every Member of it perform Uses from the Fire of Self-Love, and the Splendor of his own Glory, more than in any other Kingdom? Nevertheless all such have Nothing in their Mouths but the public Good, yet in their Hearts Nothing but their own Good; and forasmuch as every one in such Case looks up to his Prince that he may be made greater, for he aspires to be greatest, can such a one see that there is a God, whilst he is encompassed by the Smoke as it were of a Conflagration, which no spiritual Truth in it's Light can pervade? I have seen that Smoke about the Hells of such. Seek every Method of
Information,

Information, and inquire how many of those, who at this Day aspire to Dignities in the Kingdoms of the Earth, are any other than Lovers of Self and of the World; you will scarce find fifty in a thousand who are influenced by the Love of God, and among these only a few who aspire to Dignities; seeing then they are so few in Number who are influenced by the Love of God, and so many are influenced by the Love of Self and of the World, and since the latter Loves, from the Nature of their Fires, are more productive of Uses, than the Love of God is, from it's Fire, how can any one confirm himself against Divine Providence, from this Circumstance of the Wicked being in greater Preheminence and Opulence than the Good? This is also confirmed by these Words of the Lord, "*And the Lord commended the unjust Steward, because he had done wisely: For the Children of this World are in their Generation wiser than the Children of Light. And I say unto you, make to yourselves Friends of the Mammon of Unrighteousness; that when ye fail, they may receive you into everlasting Habitations,*" Luke xvi. 8, 9; what is meant by these Words in the natural Sense, is evident: But in the spiritual Sense are meant the Knowledges of Things good and true, which the Wicked possess, and which they use solely for the Purpose of acquiring to themselves Dignities and Riches; it is these Knowledges, of which the Good, or the Children

of Light, are to make to themselves Friends, and which are to introduce them into everlasting Habitations. That there are many who love themselves and the World, and few who love God, the Lord also teacheth in these Words, "*Wide is the Gate, and broad is the Way, that leadeth to Destruction, and many there be which go in thereat: But strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it,*" Matt. vii. 13, 14. That Dignities and Riches are either Curses or Blessings, and with whom they are such, may be seen above, n. 217.

251. III. *That the Worshipper of Self, and the Worshipper of Nature, confirmeth himself against the Divine Providence, when he thinketh how Wars are permitted, and thereby so many Men slaughtered, and their Possessions plundered.* It is not from the Divine Providence, that Wars exist, because they are connected with Murders, Depredations, Violences, Cruelties, and other enormous Evils, which are diametrically contrary to Christian Charity: Still however they cannot but be permitted, because the Life's Love of Men, since the Time of the most ancient People, who are meant by Adam and his Wife, of whom above, n. 241, became of such a Nature, that he desireth to have Dominion over others, and at length over all, and wisheth to possess worldly Wealth, and at length all the Wealth in the World; these two Loves cannot be held in Bonds, since it is according

according to the Divine Providence, that every one should be allowed to act from Liberty according to Reason, concerning which see above, n. 71 to 97; and that without Permissions, Man cannot be led by the Lord from Evils, consequently not reformed and saved, for if Evils were not permitted to break out, Man would not see them, therefore neither would he acknowledge them, nor could he be induced to resist them: Hence it is that Evils cannot be restrained from appearing by any Regulation of the Divine Providence; for in that Case, they would remain shut in, and like the Disease, which is called a Cancer and a Mortification, would spread, and consume every Thing vital in Man. For Man is by Birth like a little Hell, between which and Heaven there is a perpetual Disagreement; no Man can be drawn out of his Hell by the Lord, unless he sees that he is there, and wisheth to be delivered; and this cannot be done without Permissions, the Causes of which are Laws of the Divine Providence. This is the Reason why there are Wars of greater or lesser Extent; lesser Wars between the Possessors of Lands and Lordships and their Neighbours, and greater Wars between the Monarchs of Kingdoms and their Neighbours; their being greater, or lesser, makes no other Difference than that the lesser are kept within certain Bounds by the Laws of their particular Nation, and the greater by the Law of Nations;

and that the greater as well as the lesser are desirous of going beyond their Laws, but that the lesser cannot, and the greater can, yet still within the Limits of a certain Possibility. That greater Wars, inasmuch as they are connected with Slaughter, Depredations, Violence, and Cruelty, are not prevented by the Lord from being carried on by Kings and Generals, neither in their Beginning, nor in their Progression, nor in their Conclusion, until the Power of one or the other is so reduced, that they are in Danger of Destruction, is owing to several Causes, which are hid in the Treasury of Divine Wisdom; some of these have been revealed to me; among which is the following; that all Wars, although they are of a civil Nature, are representative of States of the Church in Heaven, and that they are Correspondences: Such were all the Wars which are described in the Word, and moreover such are all Wars at this Day: The Wars described in the Word, are those which were carried on by the Children of Israel with various Nations, as with the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, the Assyrians; and when the Children of Israel, who represented the Church, departed from their Precepts and Statutes, and fell into the Evils, which were signified by those Nations, (for each particular Nation, with which the Children of Israel waged War, signified some particular Kind of

of

of Evil) then they were punished by that Nation : For Example, when they prophaned the holy Things of the Church by foul Idolatries, they were punished by the Assyrians and Chaldæans, because by Assyria and Chaldæa is signified the Prophanation of what is holy: What is signified by the Wars with the Philistines, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 50 to 54. Similar Things are represented by Wars at this Day, wheresoever they be; for all the Things which are done in the natural World, correspond with spiritual Things in the spiritual World, and all spiritual Things concern the Church. It is not known in this World, which are the Kingdoms in Christendom, that represent the Moabites and Ammonites, which the Syrians and Philistines, and which the Chaldæans and Assyrians, and the rest with whom the Children of Israel waged Wars; nevertheless there are Kingdoms in Christendom which represent these People. But what the State and Quality of the Church upon Earth is, and what the Evils are, into which it lapses, and by Reason of which it is punished with Wars, cannot at all be seen in the natural World, because in that World Externals only appear, which do not constitute the Church; but it is seen in the spiritual World, where Internals appear, which do constitute the Church; and in the spiritual World all are conjoined according to their

their various States: The Conflicts of these in the spiritual World correspond to Wars, which on both Sides are governed correspondently by the Lord according to his Divine Providence. That Wars in this World are governed by the Divine Providence of the Lord, is acknowledged by the spiritual Man, but not by the natural Man, except when a Fast is appointed in Consequence of a Victory, and then he can give Thanks to God upon his Knees who hath given the Victory, and also offer up a few Ejaculations before he goeth to Battle; but when he returns to himself, then he either ascribes the Victory to the Prudence of the General, or to some Measure or Incident in the Midst of the Battle, which they had not thought of, and by which nevertheless the Victory was decided. That the Divine Providence, which is called Fortune, operates in the most minute Particulars even of trifling Things, may be seen above, n. 212; if you acknowledge the Divine Providence in such Things, much more will you acknowledge it in the Concerns of War: Moreover Successes and Advantages, obtained in War, are commonly called the Fortune of War, and this is the Divine Providence, operating especially in the Counsels and Designs meditated by the General, although he at the Time, and afterwards, may ascribe the whole to his own Prudence. This he may do if he will, for he is at full Liberty to think either in Favour of the
Divine

Divine Providence, or against it, yea either in Favour of God or against him, but yet let him know, that not the smallest Particular of his Counsels, or of the Expedients devised by him, is from himself; they all enter by Influx from Heaven, or from Hell, from Hell by Permission, and from Heaven by the Divine Providence.

252. IV. *That the Worshipper of Self and the Worshipper of Nature confirmeth himself against the Divine Providence, when he thinketh according to his Perception, that Victories declare on the Side of Prudence, and sometimes not on the Side of Justice: Moreover that it maketh no Difference, whether the General be a good Man, or a wicked Man.* The Reason why it seems as if Victory declared on the Side of Prudence, and sometimes not on the Side of Justice, is, because Man judgeth from Appearance, and favoureth one Party more than another, and that which he favoureth he can confirm by Reasonings, neither knoweth he that the Justice of the Cause in Heaven is spiritual, and in this World natural as was before observed, and that they are joined by a Connection of Things past and to come, which are known only to the Lord, That it maketh no Difference whether the General be a good or a wicked Man, is owing to the same Cause, which is assigned above, n. 250, viz. that the Wicked perform Uses as well as the Good, and indeed the Wicked, from the Fire peculiar to themselves,

felves, more ardently than the Good; especially in Wars, because a wicked Man is more crafty and cunning in devising deceitful Contrivances, and from the Love of Glory receives Pleasure in killing and plundering those whom he knoweth and declareth to be Enemies, which is not the Case with a good Man, who is only influenced by Prudence and Zeal in defending himself, and rarely by any Prudence or Zeal in invading others. The Case herein is the same as with the Spirits of Hell, and the Angels of Heaven; the Spirits of Hell assault, and the Angels of Heaven defend themselves. Hence this Conclusion may be deduced, that it is allowable for any one to defend his Country and Associates against invading Enemies, even by Means of wicked Generals, but that it is not allowable to make themselves Enemies without a Cause: When Motives of Glory alone are the Cause, it is in itself diabolical, for this is of Self-Love.

253. Thus far have been explained the Things adduced above, n. 237, by which the merely natural Man confirmeth himself against the Divine Providence; we shall now proceed to explain the Circumstances which are taken Notice of in the Number following, 238, relating to the Religions of many Nations, which may also serve the merely natural Man as Arguments against the Divine Providence; for he saith in his Heart, how can so many discordant

Religions

Religions exist throughout the World, and why doth not one true Religion prevail universally, if the Divine Providence hath for it's End a Heaven out of the human Race, as is shewn above, n. 27 to 45? But hear, I beseech you; all who are born Men, in whatsoever Religion they may be principled, are capable of being saved, provided they acknowledge a God, and live according to the Commandments of the Decalogue, which are, not to kill, not to commit Adultery, not to steal, not to bear false Witness, by Reason that to do such Things is contrary to Religion, therefore against God: In such Persons there is the Fear of God and Love of their Neighbour, the Fear of God, because they think, that to do such Things is to act against God, and a Love of their Neighbour, because to kill, to commit Adultery, to steal, to bear false Witness, and to covet their Neighbour's House and his Wife, is to act against their Neighbour; these Persons, inasmuch as they respect God in their Lives, and do no Evil to their Neighbour, are led of the Lord, and they who are so led, are also taught according to their Religion concerning God and their Neighbour; for they who so live, love to be taught, but they who live otherwise, do not love to be taught; and inasmuch as they love to be taught, after Death also, when they become Spirits, they are instructed by the Angels, and willingly receive Truths,

such as are contained in the Word: On this Subject Something may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 91 to 97; and 104 to 113.

254. I. *That the merely natural Man confirmeth himself against the Divine Providence, when he considers the Religions of various Nations, that there are some who are totally ignorant of a God, and some who adore the Sun and Moon; and some also who adore Idols and graven Images.* They who from these Circumstances deduce Arguments against the Divine Providence, do not know the Arcana of Heaven, which are innumerable, whereof scarcely one cometh to the Knowledge of Man; for among these Arcana this is one, that Man is not taught immediately from Heaven, but mediately, on which Subject see n. 154 to 174 above; and inasmuch as he is taught mediately, and the Gospel could not by Emissaries be extended to all who inhabit the whole Earth, but yet some Religion could be handed down by various Means even to the Gentiles, who are in the remote Corners of the Earth, therefore this was effected by the Divine Providence; for no Man hath any Religion from himself, but through some other Person, who either knew himself from the Word, or had learned by Tradition from others, that there is a God, that there is a Heaven and a Hell, and a Life after Death, and that

that God is to be worshipped in Order that Man may be made happy. That Religion hath been transplanted over the whole Earth from the ancient Word, and afterwards from the Israelitish Word, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 101 to 103; and that without the Word no one could have known any Thing of a God, of Heaven and Hell, or of a Life after Death, much less any Thing of the Lord, may be seen, n. 114 to 118 of the same Tract. When once a Religion is implanted in any Nation, that Nation is led of the Lord according to the Precepts and Tenets of their Religion; and the Lord provideth that in every Religion there should be Precepts of such a Nature as there are in the Decalogue, as that God ought to be worshipped, his Name not prophaned, Festivals to be observed, Parents honoured, Murder not committed, neither Adultery, nor Theft, and false Testimony not given; the Nation which maketh these Precepts Divine, and liveth according to them from a Principle of Religion, is saved, as was said above, n. 253: Moreover most of the Nations, which are remote from the Christian World, consider these Laws, not as civil, but as Divine, and hold them sacred: That Man is saved by a Life according to these Precepts, may be seen in THE DOCTRINE OF THE NEW JERUSALEM FROM THE PRECEPTS OF THE

DECALOGUE, from Beginning to End. Among the Arcana of Heaven this also is one, that the Angelic Heaven is in the Sight of the Lord as one Man, whose Soul and Life the Lord is, and that this Divine Man is in every Particular of his Form a Man, not only as to his external Members and Organs, but also as to his internal Members and Organs, which are many, and likewise as to the Skin, Membranes, Cartilages, and Bones; none of these Parts however in that Man are material, but they are all spiritual; and it is provided by the Lord, that they also to whom the Gospel could not reach, but only some Sort of Religion, may likewise have a Place in that Man, that is, in Heaven, by constituting the Parts called the Skin, Membranes, Cartilages, and Bones; and that they may live equally as well as others in heavenly Joy; for it maketh no Difference, whether a Person be in such Joy as is experienced by the Angels of the highest Heaven, or in such Joy as is experienced by the Angels of the lowest Heaven, inasmuch as every one, who is received into Heaven, entereth into the supreme or full Joy of his Heart, and greater than that he cannot support, for thereby he would be suffocated: The Case is comparatively as it is with an Husbandman and a King; the Husbandman may be in a State of the greatest Happiness, when he goes clad in a new Suit of coarse Worsted Apparel,

parel, and sits down to a Table furnished with plain and wholesome Food; and such a Man would be distressed at Heart, if he were to be clothed like a King in Purple, Silk, Gold, and Silver, and a Table were set out for him, with Delicacies of various Kinds, expensive and exquisite, and generous Wines; from which Consideration it is evident, that the last in Heaven, as well as the first, have celestial Felicity, each in his Degree; and consequently they also enjoy such Felicity, who are without the Christian World, provided they shun Evils as Sins against God, because they are contrary to Religion. There are some few, who are totally ignorant with Respect to God; but that these, if they have lived a moral Life, are instructed after Death by Angels, and in their moral Life receive a spiritual Principle, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, II. 116. The Case is the same with those who worship the Sun and Moon, and think that God is therein; they know no otherwise, wherefore it is not imputed to them as a Sin, for the Lord saith, *If ye were blind, that is, if ye did not know, ye would have no Sin*, John ix. 41. But there are many, who worship Idols and Images, even in the Christian World; this indeed is idolatrous, but not in all; for there are some, to whom Images serve as Means of exciting them to think of God; for by Virtue of
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of Influx from Heaven, he who acknowledgeth God, wisheth to see him, and Persons of this Description, forasmuch as they cannot elevate the Mind above Things sensual, like those who are interiorly spiritual, awaken in themselves an Idea of him from a Statue or graven Image; they who do this, and do not adore the Image itself as a God, if they also live according to the Precepts of the Decalogue from a Principle of Religion, are saved. Hence it is evident, that forasmuch as the Lord willeth the Salvation of all, he hath also provided that every one may have some Place in Heaven, if so be he liveth well. That Heaven before the Lord is as one Man, and that thence Heaven corresponds to all and singular the Things appertaining to Man; and that there are also some who represent the Skin, the Membranes, Cartilages, and Bones, may be seen in the Work concerning HEAVEN AND HELL, published in London 1758, n. 59 to 102: Also in the ARCANÆ CŒLESTIÆ, n. 5552 to 5556; and likewise above, n. 201 to 204.

255. II. *That the merely natural Man confirmeth himself against the Divine Providence, when he considers the Mahometan Religion, how it is received by so many Empires and Kingdoms: That this Religion is received by a greater Number of Kingdoms than the Christian Religion, may be Matter of Scandal to those, who think of the Divine Providence, and at the same Time*
 imagine

imagine, that no one can be saved, except he be born a Christian, consequently in a Country where the Word is possessed, by Means of which the Lord is known: But the Mahometan Religion is no Matter of Scandal to those, who believe that all Things are of the Divine Providence; these inquire wherein such Providence can be traced, and also find it out; it may be traced in this Circumstance, that the Mahometan Religion acknowledgeth the Lord to be the Son of God, the wisest of Men, and the greatest of Prophets, who came into the World to teach Men; most Mahometans therefore consider the Lord as greater than Mahomet. For the better Understanding how this Religion was raised up by the Divine Providence of the Lord, for the Purpose of destroying the Idolatry of many Nations, we shall consider the Subject in an orderly Arrangement, beginning with some Observations concerning the Origin of Idolatries. Previous to the Religion of Mahomet, the Worship of Idols was common over the whole Earth: The Reason was, because the Churches, before the Lord's Coming, were all representative Churches; such also was the Israelitish Church, their Tabernacle, the Garments of Aaron, their Sacrifices, all Things appertaining to the Temple at Jerusalem, and also their Statutes, were representative; and among the Ancients the Science of Correspondences was understood, which

which is also the Science of Representations, and the peculiar Science of their wise Men, cultivated particularly in Egypt, whence they had their Hieroglyphics: By Virtue of this Science, they knew what was signified by all Kinds of Animals, also by Trees of all Kinds, and moreover what was signified by Mountains, Hills, Rivers, Fountains, as well as by the Sun, Moon, and Stars; and whereas all their Divine Worship was representative, consisting of mere Correspondences, therefore they celebrated their religious Rites upon Mountains and Hills, and also in Groves and Gardens, and for the same Reason they consecrated Fountains, and turned their Faces towards the East in their Adorations of God, and moreover made to themselves carved Images of Horses, Oxen, Calves, Lambs, yea of Birds, Fishes, and Serpents, and placed them in their Houses and other Places, in a certain Order, according to the spiritual Things of the Church, to which they corresponded, or which they represented. They did the like in their Temples, that they might recall to their Memories the holy Things which they signified. In Process of Time, when the Science of Correspondences was lost, their Posterity began to worship the Images themselves as sacred, not knowing that their Ancestors saw Nothing sacred in them, but that only according to Correspondences they represented and thereby signified Things

Things sacred. Thence arose the Idolatries, which filled the whole Earth, as well Asia and it's circumjacent Islands, as Africa and Europe. To the End that all these Idolatries might be extirpated, it was permitted by the Divine Providence of the Lord, that a new Religion should arise, accommodated to the Genius of the Eastern Nations; in which there should be Something out of both Testaments of the Word, and which should teach that the Lord came into the World, and that He was the grand Prophet [*maximus Propheta*], the wisest of all, and the Son of God: This was effected by Mahomet, from whom that Religion is called the Mahometan Religion. This Religion was raised up by the Divine Providence of the Lord, and accommodated, as was observed, to the Genius of the Eastern Nations, to the End that it might destroy the Idolatries which at that Time so generally prevailed, and give the Inhabitants of those Countries some Knowledge of the Lord, before they came into the spiritual World; which Religion would not have been received by so many Kingdoms, nor have had Power to extirpate their Idolatries, if it had not been accommodated and adapted to the Ideas and Mode of Life prevailing amongst them all. The Reason why they did not acknowledge the Lord as the God of Heaven and Earth, was because the Eastern Nations acknowledged a God the

Creator of the Universe, but could not comprehend that He Himself came into the World, and took upon Him the human Nature; as neither do the Christians comprehend, who therefore in Thought separate his Divinity from his Humanity, and place his Divinity beside the Father in Heaven, and his Humanity they know not where. Hence it may be seen, that the Mahometan Religion also had it's Origin in the Divine Providence of the Lord; and that all they of that Religion, who acknowledge the Lord as the Son of God, and at the same Time live according to the Precepts of the Decalogue, which they also are in Possession of, by shunning Evils as Sins, are received into that Heaven which is called the Mahometan Heaven: That Heaven also is divided into three Heavens, a supreme, a middle, and a lowest; in the supreme Heaven are those who acknowledge the Lord to be one with the Father, and consequently that he is the only God: In the second Heaven are those who renounce a Plurality of Wives, and live with one only; and in the ultimate Heaven, are those who are initiated. More Information concerning this Religion may be had from THE CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, n. 68 to 72, where the Mahometans and Mahomet are treated of.

256. III. *That the merely natural Man confirmeth*

firmeth himself against the Divine Providence, when he sees that the Christian Religion is received only in the smallest Quarter of the habitable Globe, which is called Europe, and that there it is divided: The Reason why the Christian Religion is established only in the smallest Quarter of the habitable Globe, called Europe, is, because it was not so well accommodated to the Genius of the Eastern Nations, as the Mahometan Religion, which is mixed, as was shewn above, and a Religion is not received by those to whom it is not accommodated; as for Example; a Religion which forbids the having more than one Wife, is not received, but rejected by those, who for some Ages back have been addicted to Polygamy; it is the same with Respect to some other Particulars insisted upon by the Christian Religion. Neither doth it signify whether it be received by a greater or a smaller Part of the World, provided there be a People, who are in Possession of the Word, for thence Light is nevertheless received by those who are out of the Church, and have not the Word, as is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113; and what is wonderful, where the Word is read with Devotion, and the Lord is worshipped out of the Word, there the Lord is, with Heaven; the Reason is, because the Lord is the Word, and the Word is Divine Truth, which constitutes

Heaven, wherefore the Lord saith, "*Where two or three are gathered together in my Name, there am I in the Midst of them,*" Matt. xviii. 20; this may be effected with the Word in many Parts of the habitable Globe by the Europeans, because they have Communication with the whole World, and they every where either read the Word or teach from it: This appears like a Fiction, but still it is true. The Reason why the Christian Religion is divided, is, because it is derived from the Word, and the Word is written by mere Correspondences, and Correspondences are for the most Part Appearances of Truth, in which nevertheless genuine Truths lie concealed; and forasmuch as the Doctrine of the Church is to be drawn from the literal Sense of the Word, which is of such a Nature, there could not but exist in the Church Disputes, Controversies, and Dissentions, especially with Respect to the Meaning of the Word, but not with Respect to the Word itself, and the Lord's Divinity itself; for it is everywhere acknowledged that the Word is holy, and that the Lord is Divine, and these two are Essentials of the Church; wherefore also they who deny the Lord's Divinity, as they do who are called Socinians, are excommunicated from the Church; and they who deny the Sanctity of the Word, are not reputed as Christians. To this I will add a memorable Circumstance relating to the Word, from which
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it may be concluded, that the Word interiorly is Divine Truth itself, and intimately the Lord: When any Spirit opens the Word, and rubs his Face or his Clothes with it, then his Face or his Clothes, barely by being rubbed with it, shine as bright as the Moon or as a Star, and this in the Sight of all whom he meets; this is a Proof, that there is Nothing in the World more holy than the Word. That the Word is written by mere Correspondences, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26. That the Doctrine of the Church is to be deduced from the literal Sense of the Word, and confirmed by it, in the same, n. 50 to 61. That Heresies may be derived from the literal Sense of the Word, but that to confirm them is hurtful, n. 91 to 97. That the Church exists from the Word, and that it's Quality is according to it's Understanding of the Word, n. 76 to 79.

257. IV. *That the merely natural Man confirmeth himself against the Divine Providence, because in many Kingdoms, where the Christian Religion is received, there are some who claim to themselves Divine Power, and desire to be worshipped as Gods; and that they invoke dead Men. They say indeed that they have not arrogated to themselves Divine Power, and that they do not desire to be worshipped as Gods; but yet they say that they can open and shut Heaven, and remit and*

retain Sins, and consequently save and condemn Men, and this is the Prerogative of Divinity itself; for the Divine Providence hath Nothing else for it's End, but the Reformation and thereby the Salvation of Mankind; this is it's continual Operation with every one; and Salvation cannot be effected but by an Acknowledgment of the Lord's Divinity, and Confidence that it is wrought by Him, when Man liveth according to his Commandments: Who cannot see, that this is the Babylon described in the Revelation, and the Babel treated of in many Parts of the Prophets; that this is also meant by Lucifer in Isaiah, Chap. xiv. is evident from the 4th and 22d Verses of that Chapter, in which are the following Words, "*Thou shalt declare this Parable concerning the King of Babylon,*" Verse 4; afterwards, "*I will cut off from Babylon the Name and Remnant,*" Verse 22; from which it is evident, that Babylon is there signified by Lucifer, of whom it is said, "*How art thou fallen from Heaven, O Lucifer, Son of the Morning: For thou hast said in thine Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God; I will sit also upon the Mount of the Congregation, in the Sides of the North; I will ascend above the Heights of the Clouds, I will be like the Most High,*" Verse 12, 13, 14. That they invoke dead Men, and offer up Prayers to them for Succour, is well known: It is affirmed that they invoke them, because

because the Invocation of them is established by a Papal Bull, confirming the Decree of the Council of Trent, in which it is openly said that they are to be invoked; yet who doth not know that God alone is to be invoked, and not any dead Man? But it shall now be shewn why the Lord permitted such Things: That he permitted them for a certain End, which End is Salvation, cannot be denied; for it is well known, that without the Lord there is no Salvation, and inasmuch as this is the Case, there was a Necessity that the Lord should be preached out of the Word, and thereby the Christian Church established; but this could not be effected but by Leaders [*Antesignani*], who should do it with Zeal; nor were there any others to be had, but such as were heated, as it were with Zeal, from the Fire of Self-Love; this Fire first excited them to preach the Lord and teach the Word; from this their primitive State it is, that *Lucifer is called the Son of the Morning*, Verse 12. But as they came to see, that they should be able to have Dominion by Means of the holy Things of the Word and of the Church, Self-Love, by which they were first excited to preach the Lord, broke out from within, and at length exalted itself to such a Height, that they transferred all the Divine Power of the Lord to themselves, not leaving him any. This could not be prevented by the Divine Providence of the Lord, for if it had

had been prevented, they would have proclaimed that the Lord was not God, and the Word not sacred, and would have turned Socinians or Arians, and so would have destroyed the whole Church; which, whatsoever the Character of it's Rulers may be, still remains among the People who are under them; for all they of that Religion, who also approach the Lord, and shun Evils as Sins, are saved; for which Reason there are many celestial Societies of them in the spiritual World; and it is also provided, that there should be among them a Nation which hath not submitted to the Yoke of such a Dominion, and which considers the Word as sacred, which is the noble French Nation. But what was the Consequence? When Self-Love had exalted it's Dominion even unto the Throne of the Lord, had removed Him thence, and placed itself upon it, this Love, which is Lucifer, could not do otherwise than prophane all Things appertaining to the Word and the Church; and to prevent this, the Lord so ordered it of his Divine Providence, that they should depart from the Worship of Him, and invoke dead Men, pray to Images of such, kiss their Bones, prostrate themselves at their Sepulchres, forbid the Word to be read, and place the Sanctity of Divine Worship in Masses not understood by the Vulgar, and sell Salvation for Money; inasmuch as if they had not done these Things, they would have

have prophaned the holy Things of the Word and of the Church; for, as was shewn in the preceding Paragraph, none can prophane Things sacred, but they who know such Things. Therefore that they might not prophane the most holy Supper, it is of the Divine Providence of the Lord, that they should divide it, and give the Bread to the People, and drink the Wine themselves; for the Wine in the holy Supper signifies holy Truth, and the Bread holy Good, but when they are divided, the Wine signifies Truth prophaned, and the Bread Good adulterated; and it is provided moreover that they should make it corporeal and material, and account this Doctrine to be a primary Tenet of Religion: He who attends to these Particulars, and weighs them in some Illumination of Mind, may see the wonderful Operation of the Divine Providence, in guarding the holy Things of the Church, and saving all who are capable of being saved, and snatching as it were out of the Fire those who will suffer themselves to be snatched away.

258. V. *That the merely natural Man confirmeth himself against the Divine Providence from this Circumstance, that among those who profess the Christian Religion, there are some who place Salvation in certain Words which they are to think and speak, and not in any Good they are to do: That Persons of this Description are such as make*

Salvation to consist in Faith alone, and not in a Life of Charity, consequently who separate Faith from Charity, is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, and also that they are meant in the Word by the Philisthines, by the Dragon, and by the Goats. That such a Doctrine is also permitted, is of the Divine Providence, in Order that the Lord's Divinity and the Sanctity of the Word might not be prophaned; the Lord's Divinity is not prophaned, when Salvation is placed in the uttering of these Words, "That God the Father would have Mercy for the Sake of his Son, who suffered on the Cross, and made Satisfaction for us;" for by using this Form of Words, they do not approach the Lord's Divinity, but his Humanity, which they do not acknowledge to be Divine; neither is the Word prophaned, because they do not attend to those Passages where Mention is made of Love, and of Charity, and of doing Good, and of Works; all these they say are contained in the Faith of the above Form of Words; and they who confirm themselves herein, say to themselves, the Law doth not condemn me, therefore neither doth Evil, and Good not save me, because Good from myself is ~~not~~ Good; wherefore they are like those who ~~do~~ ~~doth know~~ any Truth out of the Word, and for that Reason cannot prophan it. But Faith in the above Form of Words is not confirmed by any,

not
know not

any, except those who from Self-Love are in the Pride of Self-derived Intelligence, neither are they Christians in their Hearts, but only desire to seem such. That nevertheless the Divine Providence of the Lord continually operates, that they may be saved, with whom Faith separated from Charity is made the Ground of Religion, shall now be shewn: It is of the Divine Providence of the Lord, that although this Faith is made the Essential of Religion, still every one knoweth, that this Faith does not save, but a Life of Charity with which Faith acteth as one; for in all the Churches where this Religion is received it is taught, that there is no Salvation, except a Man examine himself, see his Sins, acknowledge them, repent, desist from them, and enter upon a new Course of Life; this is read with much Zeal before those who approach the holy Supper; and it is added, that unless they do this, they mix Things holy and prophane, and cast themselves into eternal Damnation; yea in England, that unless they do this, the Devil will enter into them as he did into Judas, and destroy them both Soul and Body: Hence it is evident, that every one in the Churches, where Faith alone is received, is taught nevertheless that Evils are to be shunned as Sins. Moreover, every one who is born a Christian, knoweth also that Evils are to be shunned as Sins, by Reason that the Decalogue is put into the Hands of every Boy

and Girl, and is taught by Parents and Masters; likewise all the Subjects of a Kingdom, particularly the common People, are examined by the Priest out of the Decalogue which they have got by Heart, what they know of the Christian Religion, and are also admonished to do the Things that are contained therein; at such Times, they are never told by any Priest that they are not under the Yoke of that Law, nor that they cannot do the Things therein commanded, because they cannot do any Good from themselves. The Athanasian Creed is also received by the whole Christian World, and what is said in the last Part of it is acknowledged, namely, that the Lord will come to judge both the Quick and the Dead, and then they who *have done Good* shall enter into everlasting Life, and they who *have done Evil* into everlasting Fire. In SWEDEN, where the Religion of Faith alone is received, it is also plainly taught, that there is no Faith separate from Charity, or without good Works, and this in a certain Memorial annexed and inserted in all the Books of the Psalms, which is intitled Impediments or Stumbling Blocks to the Impenitent (OBOTFERDIGAS FOERHINDER), in which there are these Words, "They who are rich in good Works shew thereby that they are rich in Faith, because when Faith is saving, it operateth by Charity; for justifying Faith never existeth alone and separate from good Works,

as

as there is no good Tree without Fruit, no Sun without Light and Heat, and no Water without Moisture." These few Circumstances are adduced that it may be known, that although the Religion of Faith alone is received, still the Goods of Charity, which are good Works, are every where taught, and that this is of the Divine Providence of the Lord, lest the common People should thereby be seduced. I have heard Luther, with whom I have sometimes conversed in the spiritual World, curse Solifidianism, and say, that when he established it, he was warned by an Angel of the Lord not to do it; but that he thought with himself, that if he did not reject Works, there would be no Separation effected from the Roman Catholic Religion, for which Reason he confirmed that Faith contrary to the Warning he had received.

259. VI. *That the merely natural Man confirmeth himself against the Divine Providence, because there have been, and still are so many Heresies in the Christian World, such as those of the Quakers, Moravians, Anabaptists, and others; for he can think with himself, if the Divine Providence, by Means of it's Operation in every Particular, were universal, and had in View the Salvation of all, it would have established one true Religion throughout the World, and not have suffered it to be divided, much less torn to Pieces by Heresies: But use your Reason, and think with*
more

more Elevation of Mind, if you are able, and then tell me, can a Man be saved unless he be first reformed? for he is born to the Love of Self and of the World, and forasmuch as these Loves do not contain in them any Love towards God, or any Love towards his Neighbour, except for the Sake of Self, he is also born into all Kinds of Evils: For, is there a single Spark of Love or Mercy in those Loves? Doth he make any Account of defrauding another, blaspheming him, hating him even to the Death, committing Adultery with his Wife, raging against him when he is in a revengeful Humour? inasmuch as the Thing nearest to his Heart is, that he may be supreme over all, consequently he considers others in Comparison with himself as vile, and of no Estimation; in Order that such a one may be saved, must he not first be drawn away from these Evils, and so reformed? That this cannot be effected but in Conformity to several Laws, which are Laws of the Divine Providence, is fully shewn above; which Laws for the most Part are unknown, and yet they are Laws of the Divine Wisdom, and at the same Time of the Divine Love, against which the Lord cannot act, for to act against them, would be to destroy Man, and not to save him; read over again the Laws which have been adduced, compare them, and you will see. Therefore since it is conformable to those Laws, that there should not be any
immediate

immediate Influx from Heaven, but mediate through the Word; through Doctrines and Preachings; and since the Word, that it might be Divine, could not be written but by mere Correspondences, it follows, that Dissensions and Heresies are inevitable, and that the Permission of these is also according to the Laws of the Divine Providence; especially, when the Church itself had assumed for it's Essentials such Things as belong to the Understanding only, and so to Doctrine, and not to the Will, and so to the Conduct of Life; and when the Things which have Relation to Life are not made Essentials of the Church, then Man with Respect to his Understanding is in mere Darkness, and gropes about like a blind Man, who is ever stumbling, and falling into Ditches; for the Will must see in the Understanding, and not the Understanding in the Will, or, what amounts to the same, the Life and it's Love must lead the Understanding to think, speak, and act, and not *vice versa*; for if the Case were reversed, the Understanding might from an evil, yea, a diabolical Love, catch at whatsoever impressed the Senses, and enjoin the Will to do it. Hence it may be seen, whence Dissensions and Heresies exist. But yet it is provided, that every one, in whatsoever Heresy he may be with Respect to his Understanding, may still be reformed and saved, provided he shuns Evils as Sins; and doth not
confirm

confirm heretical Falses in himself; for by shunning Evils as Sins the Will is reformed, and by the Will the Understanding, which then first emerges out of Darkness into Light. There are three Essentials of the Church, an Acknowledgment of the Lord's Divinity, an Acknowledgment of the Holiness of the Word, and the Life which is called Charity; conformable to his Life, that is, his Charity, every Man's Faith is; from the Word he hath a Knowledge of what his Life ought to be, and from the Lord he hath Reformation and Salvation. If these three had been held as Essentials of the Church, intellectual Diffensions would not have divided it, but would only have varied it, as the Light varieth Colours in beautiful Objects, and as various Jewels constitute the Beauty of a kingly Crown.

260. VII. *That the merely natural Man confirmeth himself against the Divine Providence, because Judaism still continues;* that is, because the Jews, after the Lapse of so many Ages, are not converted, although they live among Christians, and do not according to the Predictions in the Word confess the Lord, and acknowledge him as the Messiah, who, as they imagine, is to lead them back into the Land of Canaan, but constantly persist in denying him, and yet it goeth well with them: But they who think thus, and for that Reason call in Question the Divine Providence, do not know that by the Jews in

the Word are meant all who are of the Church and acknowledge the Lord, and that by the Land of Canaan, into which it is said they are to be introduced, is meant the Lord's Church: But the Reason why they persevere in denying the Lord, is, because they are of such a Disposition, that if they were to receive and acknowledge the Lord's Divinity, and the holy Things of his Church, they would prophane them; wherefore the Lord saith of them, "*He hath blinded their Eyes, and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them,*" John xii. 40. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. Isaiah vi. 9, 10; it is said, lest they should be converted, and I should heal them, because if they had been converted and healed, they would have been guilty of Prophanation; and it is a Law of the Divine Providence, as was shewn above, n. 221 to 233, that no one is more interiorly let into the Truths of Faith and Goods of Charity by the Lord, than so far as he can be kept in them to his Life's End, and in Case it were not so, he would prophane Things holy. The Reason why this Nation is preserved, and scattered over a great Part of the Earth, is for the Sake of the Word in it's original Language, which they hold more sacred than Christians do, and in every Particular of the Word is the Divinity of the Lord,

for it is Divine Truth united to Divine Good, which proceedeth from the Lord, and thereby the Word is the Conjunction of the Lord with the Church, and the Presence of Heaven, as is shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 62 to 69; and the Presence of the Lord and of Heaven taketh Place wheresoever the Word is read with Devotion: This is the End which the Divine Providence hath in View, in preserving and dispersing them over a great Part of the World. What the Nature of their Lot is after Death, may be seen in THE CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, n. 79 to 82.

261. These then are the Circumstances adduced above, n. 238, by which the natural Man does, or may confirm himself against the Divine Providence; there follow some others, mentioned above, n. 239, which may also serve the natural Man as Arguments against the Divine Providence, and may likewise occur to the Minds of others, and suggest some Doubts, which are:

262. *I That a Doubt may be inferred against the Divine Providence, by Reason that the whole Christian World worshipping God under three Persons, which is, three Gods; and that hitherto they did not know, that God is one in Person and in Essence, in whom there is a Trinity, and that that*
 God

God is the Lord. The Reasoner concerning the Divine Providence may say, Are not three Persons three Gods, when each Person by himself is God? Who can think otherwise, yea, who doth think otherwise? Athanasius himself could not think otherwise, wherefore in the Creed which hath it's Name from him, he saith, "*Although we are compelled by Christian Verity to acknowledge each Person by himself to be God and Lord; yet are we forbidden by the Christian Faith to say or name three Gods or three Lords;*" by which Words Nothing else can be understood, than that we ought to acknowledge three Gods and Lords, but that we ought not to say there are three Gods and three Lords. Who can possibly have a Perception of one God, unless he be also one in Person? If it be alledged, that such Perception may be had, provided you think, that the three Persons have one Essence, who from thence does or can perceive any Thing else, than that in this Case they are unanimous, and consenting, and yet that they are three Gods? And if a Man elevates his Thoughts, he saith with himself, how can the Divine Essence, which is infinite, be divided, and how can it from Eternity beget another, and still produce a third, who proceedeth from both? It may possibly be said, that this is to be believed, and ought not to be thought of; but who doth not think of that which he is told he ought to believe, otherwise how can there be

any Acknowledgment which is the Effence of Faith? Did not Socinianism and Arianism, which reign in the Hearts of more People than you imagine, take their Rise from thinking of God as of three Persons? A Belief in one God, and that that one God is the Lord, constitutes the Church, for in Him there is a Divine Trinity; that this is true, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, from Beginning to End. But what is thought of the Lord at this Day? Is it not thought that he is God and Man, God from Jehovah his Father, by whom he was conceived, and Man from the Virgin Mary, of whom he was born? Who thinks, that God and Man in Him, or his Divinity and his Humanity, are one Person, and that they are one as the Soul and Body are one? Doth any one know this? Ask the Doctors of the Church, and they will say that they did not know it, when nevertheless it is the Doctrine of the Church received throughout the whole Christian World, which is as follows, "*Our Lord Jesus Christ, the Son of God, is God and Man, and although he is God and Man, he is not two, but one Christ; one by the taking of the Manhood into God [because God took to Himself the Manhood or human Nature], one altogether, by Unity of Person, for as the Soul and Body is one Man, so God and Man is one Christ.*" This is taken from Athanasius's Creed: The Reason why they did not know it, is, because when they
 . read

read it, they did not think of the Lord as God, but only as a Man. If the same be asked whether they know, by whom he was conceived, whether by God the Father, or by his own Divinity, they will answer that he was conceived by God the Father, for this is according to Scripture: Are not the Father and He then one, as the Soul and Body are one? Who can think that he was conceived by two Divinities, and if by his own Divinity, that this was his Father? If you ask them again, What is your Idea of the Lord's Divinity, and what of his Humanity? they will say that his Divinity is from the Essence of the Father, and his Humanity from the Essence of the Mother, and that his Divinity is with the Father: And if you then ask, where is his Humanity, they will make no Answer; for they separate in Idea his Divinity from his Humanity, and make his Divinity equal to the Divinity of the Father, and his Humanity similar to that of another Man, and do not know, that in so doing they also separate Soul and Body; nor do they see the Contradiction, that in this Case he would have been born a rational Man from the Mother alone. In Consequence of the Idea impressed concerning the Lord's Humanity, that it was like the Humanity of another Man, it is now come to pass, that a Christian cannot without Difficulty be led to think of A DIVINE HUMAN (Being), although it should be said that the
Lord's

Lord's Soul or Life was by Conception, and is, Jehovah Himself. Collect these Reasons now, and consider whether there be any other God of the Universe but the Lord alone, in whom is the essential all-creating Divine [Principle] which is called the Father, the Divine Human [Principle] which is called the Son, and the proceeding Divine [Principle] which is called the Holy Spirit, and therefore that God is one in Person and Essence, and that that God is the Lord. If you insist and say, that the Lord himself named three in Matthew, when he said, "*Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,*" xxviii. 19; I answer, it is evident from the preceding and following Verses, that he said this, to the End it might be known, that in Himself now glorified there was a Divine Trinity; in the Verse immediately preceding he saith, that *all Power was given Him in Heaven and in Earth*, and in the succeeding Verse, that *He would be with them until the Consummation of the Age*, consequently he speaks of Himself alone, and not of Three. Now with Respect to the Divine Providence, and the Reason why it permitted Christians to worship one God under three Persons, which amounts to the same as three Gods, and that hitherto they did not know, that God is one in Person and Essence, in whom there is a Trinity, and that that God is the Lord; the Reason doth

not exist in the Lord, but in Man himself; the Lord taught it manifestly in his Word, as may appear from all the Passages quoted in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD; and moreover he taught it in the Doctrine of all the Churches, in which it is insisted, that his Divinity and his Humanity are not two, but one Person, united like Soul and Body: But the Reason why they divided his Divinity and Humanity, and made his Divinity equal to the Divinity of Jehovah the Father, and his Humanity equal to the Humanity of another Man, was, because the Church after it's Establishment lapsed into Babylon, which transferred to itself the Divine Power of the Lord; nevertheless that it might not be called Divine Power but human, they made the Lord's Humanity similar to the Humanity of another Man: And afterwards when the Church was reformed, and Faith alone received as the sole Means of Salvation (which is that God the Father would have Mercy for the Sake of his Son), neither then could the Lord's Humanity be viewed in any other Light; the Reason why it could not, is, because no one can approach the Lord, and acknowledge Him in his Heart as the God of Heaven and Earth, but such as live according to his Commandments; in the spiritual World, where every one is obliged to speak as he thinks, no one can even name Jesus, unless he has lived
in

in the World as a Christian; and this from his Divine Providence, lest his Name should be prophaned.

263. But that what hath now been said may appear more clearly, I will add what is adduced in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, towards the End, n. 60, 61, which is as follows, "That God and Man
 "in the Lord are according to the Doctrine not
 "two, but one Person, and altogether one, even
 "as the Soul and Body are one, appears clearly
 "from many Things which the Lord said him-
 "self, as, that the Father and himself are one;
 "that all Things of the Father are his, and all
 "Things of his the Father's; that he is in the Fa-
 "ther, and the Father in him; that all Things are
 "given into his Hand; that he has all Power; that
 "he is the God of Heaven and Earth; that who-
 "soever believes in him has eternal Life; and
 "moreover, that he ascended into Heaven, both
 "as to his Divinity and Humanity, and that,
 "with Respect to each, he sitteth on the right
 "Hand of God, which means that he is Al-
 "mighty; besides many Passages which are
 "copiously quoted in the former Part of this
 "Work, from the Word, concerning his Divine
 "Humanity, all of which testify that GOD IS ONE
 "AS WELL IN PERSON AS IN ESSENCE; THAT IN
 "HIM IS A TRINITY, AND THAT THAT GOD IS
 "THE LORD. The Reason why these Things
 "relative

"relative to the Lord are now for the first Time
 "made publicly known is, because it is foretold
 "in the Apocalypse, Chap. xxi. and xxii. that a
 "New Church should be established by the Lord,
 "when the former Church should come to an
 "End, which New Church was to be founded
 "upon this Acknowledgment of the Lord as a
 "first and principal Truth. This Church is
 "what is meant by the New Jerusalem there
 "mentioned, into which none can enter, but
 "such as acknowledge the Lord alone as the
 "God of Heaven and Earth, wherefore this
 "Church is there called the WIFE OF THE LAMB:
 "And this I can aver, that the universal Heaven
 "doth thus acknowledge the Lord; and that
 "whosoever doth not so acknowledge him is not
 "admitted therein; for Heaven exists as Heaven
 "solely from the Lord. It is this Acknowledg-
 "ment, grounded in Love and Faith, which
 "causeth all the Inhabitants of Heaven to be in
 "the Lord, and the Lord in them, according to
 "what He Himself teaches in John, "*In that*
 "*Day ye shall know that I am in my Father, and*
 "*ye in Me, and I in you,*" xiv. 20. And again,
 "*Abide in Me and I in you: I am the Vine, ye are*
 "*the Branches, he that abideth in Me and I in him,*
 "*the same bringeth forth much Fruit; for without*
 "*Me ye can do Nothing: If a Man abide not in Me,*
 "*he is cast out,*" Chap. xv. 4, 5, 6. Chap. xvii.
 22, 23. The Reason why this Doctrine con-

"cerning the Lord was not before discovered
 "from the Word, is, because, had it been before
 "discovered and seen, still it would not have been
 "received: For as yet the final Judgment was
 "not accomplished, and previous to that Judg-
 "ment, the Power of Hell prevailed over the
 "Power of Heaven, and Man is in the Midst
 "between Heaven and Hell; wherefore had this
 "Doctrine been understood before, the Devil,
 "that is, Hell, would have taken it out of his
 "Heart, and he would moreover have prophaned
 "it. This State of the Power of Hell was alto-
 "gether destroyed by the last Judgment, which
 "is now accomplished; since which Time, it
 "is in every one's Power, who desires it, to
 "be enlightened, and gifted with genuine
 "Wisdom."

264. II. *That a Doubt may be inferred against the
 Divine Providence, because heretofore it was not known,
 that in every Particular of the Word there is a spiri-
 tual Sense, and that it's Holiness consists therein:* For
 it may be suggested as a Doubt against the Divine
 Providence, Why is this revealed now for the first
 Time, and why by this or that Person, and not by
 any Primate of the Church? But whether he be
 a Primate or the Servant of a Primate, is ac-
 cording to the Lord's good Pleasure, for he
 knoweth both the one and the other. But the
 Reason why that Sense of the Word was not
 revealed before, is, I. Because, if it had been

revealed before, the Church would have prophaned it, and thereby have prophaned the Sanctity of the Word itself. II. That neither were genuine Truths, in which the spiritual Sense of the Word consists, revealed, till after the last Judgment was performed, and a New Church, which is understood by the Holy Jerusalem, was about to be established by the Lord: But these Articles shall be examined separately; FIRST: *That the spiritual Sense of the Word was not revealed before, because if it had been revealed before, the Church would have prophaned it, and thereby have prophaned the Sanctity of the Word itself:* The Church, not long after it's Establishment, was converted into Babylon, and afterwards into Philisthea; and Babylon doth indeed acknowledge the Word, but yet contemneth it, saying that the Holy Ghost inspires them in their supreme Decisions, equally as much as it inspired the Prophets: The Reason why they acknowledge the Word, is, for the Sake of the Vicarship founded on the Lord's Words to Peter; but yet they contemn it, because it doth not accord [with their Views]; for that Reason also it is taken from the People, and hid in Monasteries, where there are but few who read it; wherefore if the spiritual Sense of the Word, in which the Lord, and at the same Time all Angelic Wisdom dwelleth, had been revealed, the Word would have been prophaned, not only as is now the

Case, in it's *Ultimates*, which are what is contained in the literal Sense, but also in it's *Intimates* or inmost Meaning. Philistea, by which is meant Faith separate from Charity, would also have prophaned the spiritual Sense of the Word, because it places Salvation in certain Words which are to be thought and spoke, and not in any Good that is to be done, as was shewn before; and so maketh that a saving Principle which is not saving, and moreover removeth the Understanding from Things which ought to be believed: And what have such Persons to do with the Light, in which the spiritual Sense of the Word is? Would it not be turned by them into Darknes? When the natural Sense is turned into Darknes, what would the spiritual Sense be? Is there any one of those, who have confirmed themselves in Faith separated from Charity, and in Justification by it alone, that desires to know what the Good of Life is, or what Love to the Lord is, and towards their Neighbour, or what Charity is, what the Goods of Charity, what good Works are, and what it is *to do*, yea what Faith is in it's Essence, or any genuine Truth that constitutes it? They write Volumes, and confirm Nothing but what they call Faith, and all the Things above recited, they say are contained in that Faith. From which it is evident, that if the spiritual Sense of the Word had been revealed before, the Case would have been according

cording to what the Lord saith in Matthew, "If thine Eye be evil, thy whole Body shall be full of Darknes; if therefore the Light that is in thee be Darknes, how great is that Darknes," vi. 23: By Eye, in the spiritual Sense of the Word, is meant the Understanding. *SECONDLY: That neither were the genuine Truths, of which the spiritual Sense of the Word consists, revealed by the Lord, till after the last Judgment was accomplished, and the New Church, which is understood by the Holy Jerusalem, was about to be established by the Lord: It is foretold by the Lord in the Apocalypse, that after the last Judgment is accomplished, genuine Truths are to be revealed, a New Church established, and the spiritual Sense of the Word disclosed: That the final Judgment is now accomplished, is shewn in a small Work concerning the LAST JUDGMENT, and likewise in THE CONTINUATION of the same; and that that is what is meant by the Heaven and Earth which are to pass away, in the Apocalypse, Chap. xxi. 1. That genuine Truths are then to be revealed, is foretold by these Words in the Apocalypse, "He that sat upon the Throne said, behold I make all Things new," Verse 5; also Chap. xix. 17, 18. Chap. xxi. 18 to 21. Chap. xxii. 1, 2. That the spiritual Sense of the Word is then to be revealed, is foretold in Chap. xix. 11 to 16; this is denoted by the white Horse, upon which he who sat was called the Word of God,*

God, and was the Lord of Lords, and King of Kings, on which Subject see the little Work concerning THE WHITE HORSE. That by the Holy Jerusalem is meant the New Church, which is then to be established by the Lord, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 62 to 65, where it is demonstrated. Hence then it is evident, that the spiritual Sense of the Word was to be revealed for a New Church, which will acknowledge and worship the Lord only, and hold his Word sacred, and love Divine Truths, and reject Faith separated from Charity. But more may be seen relative to this Sense of the Word, in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26; as what the spiritual Sense of the Word is, n. 5 to 26. That there is a spiritual Sense in all and every Particular of the Word, n. 9 to 17. That it is by Virtue of the spiritual Sense, that the Word is of Divine Inspiration, and holy in every single Expression, n. 18, 19. That the spiritual Sense of the Word hath been heretofore unknown, and why it was not revealed before, n. 20 to 25. That from henceforth the spiritual Sense of the Word will be opened to none but those, who are principled in genuine Truths from the Lord, n. 26. From these Considerations then it may appear, that it is of the Divine Providence of the Lord, that the spiritual Sense hath been
concealed

concealed from the World until the present Age, and in the mean Time was preserved in Heaven among the Angels, who out of it derive their Wisdom. This Sense was known, and also cultivated, among the Ancients, who lived before Moses; but inasmuch as their Posterity converted the Correspondences, of which solely their Word and consequently their Religion consisted, into various Idolatries, and the Egyptians into Magic, by the Divine Providence of the Lord it was shut up, first among the Children of Israel, and afterwards among the Christians, for the Reasons mentioned above, and is now first opened for the Lord's New Church.

265. III. *That a Doubt may be inferred against the Divine Providence, because heretofore it was not known, that the very Essence of the Christian Religion consists in shunning Evils as Sins.* That this is the very Essence of the Christian Religion, is shewn in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from Beginning to End: And whereas Faith separated from Charity is the only Obstacle to it's being received, that also is treated of. It is said that heretofore it was not known that the very Essence of the Christian Religion consists in shunning Evils as Sins, because almost every Body is ignorant of this, and yet every one knoweth it, as may be seen above, n. 258; the Reason why almost every Body is ignorant of it, is, because Solifidianism hath erased it, for this teacheth,

teacheth, that Faith alone saveth, and not any good Work or Good of Charity; moreover that they are no longer under the Yoke of the Law, but at Liberty; they who frequently hear such Doctrines, no longer think of any Evil of Life, nor of any Good of Life; for every Man by Nature is inclined to embrace that Idea, and when it is once embraced, he no longer thinks of the State of his Life: This is the Reason why the above is not known. That it is not known, was discovered to me in the Spiritual World: I questioned above a thousand who were newly arrived from this World, whether they knew that the Essence of Religion consisted in shunning Evils as Sins; and they said that they did not know it, and that it was a new Thing which had never been heard of before, but that they had heard that they could not do any Good from themselves, and that they were not under the Yoke of the Law: When I asked, if they did not know, that it was a Man's Duty to examine himself, to see his Sins, repent of them, and lead a new Life, and that otherwise Sins are not forgiven, and if Sins are not forgiven there is no Salvation, and that this was read aloud to them as often as they received the holy Supper; they answered, that they did not attend to these Things, but only to this, that by Means of the Lord's Supper their Sins are forgiven, and that Faith, without their Knowledge, operates the rest. Again I asked, why did you teach your Children

Children the Decalogue, was it not that they might know what Evils are Sins, which are to be shunned? Was it that they might only know, and believe, and not act accordingly? Wherefore then do you say that this is a new Thing? To this they could make no other Answer, but that they knew it, and yet did not know it, and that they never thought of the seventh Commandment when they committed Adultery, nor of the eighth when they committed Theft or acted fraudulently, and so on; much less that such Things are contrary to the Divine Law, consequently Offences against God. When I mentioned several Things from the Doctrines of the Churches, and from the Word, in Confirmation of my Assertion, that to shun Evils as Sins, and hold them in Aversion, is the very Essence of the Christian Religion, and that every one is gifted with Faith in Proportion as he shunneth and holdeth them in Aversion, they were silent; but they were confirmed in the Truth of it, when they saw that all were examined with Respect to their Lives, and judged according to their Actions, and no one according to his Faith unconnectedly with his Life, because the Faith of every one is conformable to his Life. The Reason why the Christian World for the most Part did not know this, exists in that Law of the Divine Providence, whereby every one is left to act from Liberty according to Reason, which see

above, n. 71 to 99, and n. 100 to 128: Also in the Law whereby it is appointed, that no one is taught immediately from Heaven, but mediately through the Word, Doctrine, and Preachings out of it, concerning which see above, n. 154 to 174: And likewise in all the Laws of Permission, which also are Laws of the Divine Providence. More may be seen above respecting these, n. 258.

274. IV. *That a Doubt may be inferred against the Divine Providence, because it was not known heretofore, that Man liveth after Death; and this was not discovered till now.* The Reason why this was not known, is, because in those who do not shun Evils as Sins, there lieth inwardly concealed a Belief, that Man doth not live after Death, and therefore they think it of no Importance, whether it be said that Man liveth after Death, or that he will rise again at the Day of Judgment; and if he happens to have any Belief in a Resurrection, he saith to himself, I shall not fare worse than others, for if I go to Hell, I shall have many to accompany me, and if to Heaven, it will be the same. But yet all who have any Religion, have in them an inherent Knowledge, that Men live after Death; the Idea that they live as Souls, and not as Men, takes Place only with those who are infatuated by their own Self-derived Intelligence, and with no others. That every one who hath any Religion in him, hath an inherent Knowledge that Man liveth after Death,

Death, may appear from the following Considerations. 1. Who thinks otherwise when he is dying? 2. What Panegyrist, in his Lamentation over the Dead, doth not send them to Heaven, place them among the Angels, conversing with them, and partaking their Joys? Not to mention the Apotheosis of some. 3. Who among the Vulgar doth not believe, that when he dies, if he had lived well, he shall go to a heavenly Paradise, be clothed in a white Garment, and enjoy Life everlasting? 4. Where is the Preacher who doth not say these Things, or the like, to those who are on their Death-Bed? And when he says them, he believes them himself, provided he doth not think of the last Judgment. 5. Who is there that doth not believe that his Children are in Heaven, and that he shall see his Wife, whom he had loved, after Death? Who ever supposes they are Spectres, much less that they are Souls or Minds hovering about in the Universe? 6. Who contradicts, when any Thing is said of the Lot and State of those who have passed from Time to Eternity? I have told many of the State and Lot of such and such Persons, and I never yet heard any one say, that their Lot was not yet decided, but that it would be so at the last Judgment. 7. Who, when he seeth Angels painted or carved, doth not acknowledge that they are such? Who ever imagines at such Times that they are Spirits without a Body,

Airs, or Clouds, as some of the Learned do?
 8. The Papists believe their Saints to be Men in Heaven, and others elsewhere; the Mahometans think the same of their Dead; so do the Africans more especially, and in like Manner many other Nations; what then ought not reformed Christians to do, who know it from the Word?
 9. To this Knowledge inherent in every one, it is also owing, that some aspire after immortal Fame, for this Knowledge is converted into the Love of such Fame with some, and makes them Heroes and valiant in War.
 10. Inquiry was made in the spiritual World, whether this Knowledge is inherent in all, and it was found, that it is so in the spiritual Idea of all, which is of the internal Thought, but not so in their natural Idea, which is of the external Thought. From these Considerations it may appear, that no one ought to infer any Doubt against the Divine Providence, because he thinks it is now first discovered, that Man liveth after Death. It is only the sensual [Mind] of Man, which desireth to see and touch what it is to believe; he whose Thoughts are not elevated above this, is involved in Darkness with Respect to the State of his Life.

That

That Evils are permitted for a certain End, which End is Salvation.

275. **I**F Man were born in the Love, to which he is created, he would not be in any Evil, yea, neither would he know what Evil is, for he who hath not been, and thereby is not in Evil, cannot know what Evil is; if it should be said to him that this or that is Evil, he would not believe it possible; this State is the State of Innocence, in which Adam and his Wife Eve were; their Nakedness, of which they were not ashamed, signified such a State. The Knowledge of Evil after the Fall is meant by eating of the Tree of Knowledge of Good and Evil. The Love for which Man is created, is the Love of his Neighbour, that he may wish him as well as he wisheth himself, and more so, and that he may be in the Delight of that Love, when he doeth Good to him, just as a Parent is in doing Good to his Children. This Love is truly human, for in it there is Something spiritual, whereby it is distinguished from natural Love, which takes Place in Brute Animals: If Man were born into this Love, he would not be born in the Darkness of Ignorance, as is now the Case with every Man, but to a certain Light of Knowledge [*Scientia*] and thence of Intelligence, into which he would also enter in a short Time; and indeed he would

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at first creep like a Quadruped, but with an innate Endeavour to raise himself upon his Feet; for although he would creep, yet he would not look down to the Ground, but upwards to Heaven, and would lift himself, as it would be in his Power to do, upright.

176. But when the Love of Man's Neighbour was converted into the Love of Self, then human Love was converted into animal Love, and Man from being Man became a Beast, with this Difference, that he could think that which he felt in the Body, and rationally distinguish the one from the other, and could be instructed, and made a civil and moral Man, and at length spiritual; for, as was observed, Man hath a spiritual Principle, whereby he is distinguished from Brute Animals; for by it he can know what civil Evil and Good is, likewise what moral Evil and Good is, and also, if he will, what spiritual Evil and Good is. When neighbourly Love was converted into Self-Love, Man could no longer be born into the Light of Science and Intelligence, but into the Darkness of Ignorance, because he was born totally in the Ultimate of Life, which is called the *corporeal sensual Principle*; but from it could be introduced by Instruction into the Interiors of the natural Mind, Something spiritual, always attending. The Reason why he is born in the Ultimate of Life, which is called the *corporeal sensual Principle*, and consequently
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in the Darkness of Ignorance, will be seen in what follows. That the Love of our Neighbour and the Love of Self are opposite Loves, any one may see; for neighbourly Love wisheth well to all from itself; but Self-Love wisheth well to itself alone from all; neighbourly Love desireth to serve all, but Self-Love desireth to be served by all; neighbourly Love considers all as his Brothers and Friends, but Self-Love considers all as his Servants, and if they do not serve him, as his Enemies; in a Word, he considers himself alone, and others scarcely as Men, whom in his Heart he values less than his Horses and Dogs; and inasmuch as he thinks them so vile, he makes no Account of injuring them, whence proceed Hatred and Revenge, Adultery and Fornication, Thefts and Frauds, Lies and Blasphemies, Rage, Cruelty, and the like. These are the Evils in which Man is by Birth. That these are permitted for a certain End, which End is Salvation, shall be demonstrated in the following Order. I. That every Man is in Evil, and that he is to be withdrawn from Evil that he may be reformed. II. That Evils cannot be removed except they appear. III. That in Proportion as Evils are removed, in the same Proportion they are remitted. IV. That thus the Permission of Evil is to the End that there may be Salvation.

277. I. *That every Man is in Evil, and that he is to be withdrawn from Evil that he may be reformed.*

reformed. That every Man hath hereditary Evil, and that from it Man is in the Concupiscence of many Evils, is well known in the Church; and thence it is that Man from himself cannot do Good, for Evil doth not do Good, except it be such Good as hath Evil lurking within it; the Evil which lurks within it, consists in his doing Good for the Sake of Self, and thus doing what is good only in Appearance. That this Evil is hereditary from Parents, is well known; it is said to be from Adam and Eve, but this is a Mistake; for every one is born into it from his Parent, and that Parent is born into it from his, and so every one from his own Parent respectively, and thus it is successively transferred from one to another, whereby it increases and augments itself abundantly, and is transmitted to Posterity; thence it is that in Man there is no Health, or Nothing sound, but that he is one entire Mass of Evil: Who is there that feels, that to love himself more than others is Evil, and therefore who knows that there is any Evil in it, when nevertheless it is the Head of all Evils? That it is inherited from Fathers, Grandfathers, and Great Grandfathers, is evident from many Circumstances which are known in the World, as from the Similarity of Faces in Houses, Families, yea in whole Nations, whereby they are distinguishable, and Faces are the Types of Minds, and the State of Minds is conformable to
their

their Affections which are of Love; sometimes also the Face of the Grandfather returns in the Grandchild or Great-Grandchild: I can tell from only seeing the Face of any Person, whether he is a Jew or not; and also of some others from what Stock they are derived; and I doubt not but there are others who can do the same. If the Affections, which are of Love, are thus derived and transmitted from Parents, it follows, that it is the same with Evils, because these appertain to the Affections. But the Cause of this Resemblance shall now be explained; the Soul of every one is from his Father, and is only clothed with a Body from his Mother; that the Soul is derived from the Father, follows as a Consequence not only from what hath been said above, but is also evident from other Circumstances, as that the Child of a Negro or Moor, by a white Woman or European, is born black, and *vice versa*; and especially by Reason that the Soul is in the Seed, for from it Impregnation is effected, and it is that which is clothed with a Body from the Mother; for the Seed is the primitive Form of the Love in which the Father is, it is the Form of his ruling Love, with it's proximate Derivations, which are the inmost Affections of that Love. These in every one are clothed in the Decencies [*Honestis*] of moral Life, and the Goods which are partly of civil and partly of spiritual Life; these constitute the External of Life even

with the Wicked : Every Infant is born into this External of Life ; hence it is that it is amiable, but as he grows up and advances to mature Age, he passeth from that External to Interiors, and at length to the ruling Love of his Father, which if it was evil, and be not tempered and bent by Means of Education, his Love becometh like his Father's. Still however Evil is not extirpated, but only removed, as will be shewn in what follows. Hence it is evident, that every Man is in Evil.

277. That Man is to be withdrawn from Evil, in Order that he may be reformed, is evident without Explanation ; for he who is in Evil in the World, the same is in Evil after he goes out of the World ; wherefore if Evil be not removed in the World, it cannot be removed afterwards ; where the Tree falls, there it lieth ; so also it is with the Life of Man ; as it was at his Death, such it remaineth ; every one also is judged according to his Actions, not that they are enumerated, but because he returns to them, and does the like again ; for Death is a Continuation of Life, with this Difference, that then Man cannot be reformed. All Reformation is effected in a plenary Manner, that is, in Primaries and at the same Time in Ultimates, and Ultimates are reformed in this World conformably to Primaries, and cannot be so afterwards, because the Ultimates of Life, which Man carrieth with him after Death,

Death, are quiescent, and conspire, that is, act as one, with his Interiors.

278. II. *That Evils cannot be removed except they appear.* It is not meant that Man is to do Evils that they may appear, but that he is to examine himself, not only his Actions but also his Thoughts, and what he would do, if he were not afraid of the Laws and Infamy; especially what Evils he considers in his Spirit as allowable, and does not look upon as Sins, for these he still committeth. To the End that Man may explore himself, Understanding is given him, and this separate from the Will, in Order that he may know, understand, and acknowledge what is Good and is Evil, and may also see the Nature of his Will, or what he loveth and what he coveteth; that Man may see this, his Understanding is gifted with superior and inferior Thought, or interior and exterior, that from his superior or interior Thought he may see what his Will is doing in his inferior and exterior Thought; this he seeth as a Man seeth his Face in a Glass, and when he seeth this, and knoweth what Sin is, he may, if he implores the Help of the Lord, not will it, but shun it, and afterwards act against it, if not freely, still he may force himself to it by Combat, and at length hold it in Aversion and abominate it; and then he first perceiveth and also feeleth, that Evil is Evil, and Good is Good, and not before. This then is

examining or exploring himself, seeing his Sins, and acknowledging them, confessing them, and afterwards desisting from them. But forasmuch as there are few who know, that the very Essence of the Christian Religion consists in this, because they only who do so have Charity and Faith, and are led of the Lord, and do Good from Him, Something shall be said of those who do not do so, and yet think they have Religion in them; these are such as follow. 1. Who confess themselves guilty of all Sins, and do not search out any one Sin in themselves. 2. Who from a Principle of Religion omit such Inquiry or Search. 3. Who by Reason of worldly Things do not think of Sins, and consequently do not know them. 4. Who favour them, and therefore cannot know them. 5. That in all such as these Sins do not appear, and that therefore they cannot be removed. 6. Lastly, shall be laid open the Cause, hitherto unknown, why Evils cannot be removed, without the Search, Appearance, Acknowledgment, Confession thereof, and Resistance thereto.

278. But these Points shall be viewed separately, because they are Primaries or Fundamentals of the Christian Religion on the Part of Man. FIRST: *Of those who confess themselves guilty of all Sins, and do not search out any Sin in themselves*, saying, I am a Sinner, I was born in Sin, there is no Health in me from Head to Foot,

Foot, I am Nothing but Evil, good God, have Mercy upon me, forgive me, purify me, save me, cause me to walk in Purity of Life, and in the Way of Uprightness, and the like; and yet he doth not examine himself, and consequently doth not know any Evil, and no one can shun that which he doth not know, much less fight against it; and after his Confession he also thinketh himself clean and washed, when nevertheless he is unclean and unwashed from Head to Foot; for the Confession of all is the quieting or laying asleep of all, and at length the blinding of all; it is like Something general without any Particular, which is not any Thing. *SECONDLY: Of those who from the Principles of their Religion omit such Inquiry;* they are such especially as separate Charity from Faith; for they say to themselves, why should I inquire whether it be Evil or Good? Why whether it be Evil, since Evil doth not condemn me? And why whether it be Good, since Good doth not save me? It is Faith alone, thought and pronounced with Confidence and Assurance, which justifieth and purifieth from all Sin, and when I am once justified, I am pure in the Sight of God; I am indeed in Evil, but this, as soon as it is produced, God wipeth away, and so it doth not appear any more; not to mention other Notions of the same Kind. But who doth not see, if he opens his Eyes, that such are empty Words, which have no Substance in them, be-
cause

cause they have no Good in them? Who may not think and speak thus, even with Confidence and Assurance, when at the same Time he thinketh of Hell and eternal Damnation? Doth such a one desire to know any Thing else, whether it be true or whether it be good? Of Truth he saith, what is Truth but that which confirmeth such a Faith? Of Good he saith, what is Good but that which is in me from this Faith? But in Order that it may be in me, I will not do it as from myself, because that is meritorious, and meritorious Good is not real Good; thus he omitteth all Things until he doth not know what Evil is; what can he then search out or see in himself? Is not his State in this Case such, that the Fire of the Concupiscences of Evil being inclosed consumeth his Interiors, and devastates them even to the Gate, which he keepeth shut lest the Fire should appear? Nevertheless it is opened after Death, and then appeareth in the Sight of every one. *THIRDLY: Of those who by Reason of worldly Things do not think of Sins, and consequently do not know them; these are such as love the World above all Things, and do not admit any Truth which may withdraw them from the Fables of their Religion, saying to themselves, what have I to do with this? I do not love to think of it; thus they reject Truth as soon as they hear it, and if they hear it they suffocate it. The Case is nearly the same with them when they*
hear

hear Preachings, of which they retain only some of the Words, and not any of the Substance. Forasmuch as Truths are treated in this Manner by them, therefore they do not know what Good is, for Truth and Good act as one, and by Good which is not grounded in Truth, no Discovery is made of Evil, except that it also may be called Good, which is effected by reasoning from Falses. These are they who are meant by the Seed which fell among Thorns, of whom the Lord saith, "Other Seed fell among Thorns; and the Thorns sprung up and choked them." These are they too who "hear the Word, and the Care of this World and the Deceitfulness of Riches choke the Word, and it becometh unfruitful," Matt. xiii. 7, 22. Mark iv. 7, 14. Luke viii. 7, 14. **FOURTHLY:** *Of those who favour Sins, and therefore cannot know them:* These are they who acknowledge God, and worship him according to the usual Forms, but confirm themselves in the Idea, that any Evil, which is a Sin, is not a Sin, for they disguise it by Fallacies and Appearances, and so hide it's Enormity; which when they have done, they favour it, and make it friendly and familiar to them. It is said that they do this, who acknowledge a God, because others do not consider any Evil as a Sin, for every Sin is an Offence against God. But this shall be illustrated by Examples: He doth not consider Evil as Sin, who is covetous of Money, and maketh any
Species

Species of Fraud allowable, by Reasons which he fabricates: It is the same with him who confirmeth himself in the Lawfulness of Revenge against Enemies, and of committing Depredations upon those who are not Enemies in War.

FIFTHLY: *That Sins with such do not appear, and therefore cannot be removed*; all Evil which doth not appear, kindleth itself, being like Fire among Wood under the Ashes; and it is like corrupted Matter in a Wound which is not laid open; for all Evil which is obstructed increaseth, and doth not cease until the whole is consummated; wherefore lest any Evil should be obstructed, it is permitted that every one should think either in Favour of God or against God, and in Favour of the holy Things of the Church, or against them, and should not be punished for the same in this World. Concerning this Evil the Lord saith in Isaiah, "From the Sole of the Foot even unto the Head, there is no Soundness in it; but Wounds and Bruises and putrifying Sores: They have not been closed, neither bound up, nor mollified with Oil. Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes; cease to do Evil; learn to do Good; then although your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool. But if ye refuse and rebel, ye shall be devoured with the Sword," i. 6, 16, 18, 20; to be devoured with

the Sword signifies to perish by the False of Evil.

SIXTHLY : *The Reason, hitherto concealed, why Evils cannot be removed without being explored, appearing, being acknowledged, confessed, and resisted.*

In the preceding Pages it is mentioned, that the universal Heaven is arranged into Societies according to the Affections of Good opposite to the Concupiscences of Evil: Every Man, with Respect to his Spirit, is in some Society, in a celestial Society if he is in the Affection of Good, and in an infernal Society if he is in the Concupiscence of Evil; Man doth not know this while he lives in this World, but yet with Respect to his Spirit he is in some Society, without which he could not live, and by which he is governed of the Lord: If he is in an infernal Society, he cannot be brought out of it by the Lord, but according to the Laws of his Divine Providence, among which this also is one, that Man must see that he is there, and desire to depart, and must himself endeavour to do it from himself; this Man can do when he is in the World, but not after Death, for then he abideth to all Eternity in the Society, into which he introduced himself, when he was in the World: This is the Reason, why Man ought to examine himself, to see and acknowledge his Sins, and to repent of them, and then to persevere to his Life's End. That this is the Case, I could fully and satisfactorily confirm by abundant Experience; but to produce

Proofs from Experience doth not belong to this Place.

279. III. *That in Proportion as Evils are removed, in the same Proportion they are remitted.* The Error of this Age is, that Evils are thought to be separated from Man, yea to be cast out, when they are remitted ; and that the State of a Man's Life can be changed in a Moment, even to it's Opposite, and that thus a Man from being wicked can be made good, consequently brought out of Hell, and instantly translated to Heaven, and this by the immediate Mercy of the Lord : But they who are in this Belief and Opinion, do not in the least know what Evil and Good are, neither do they know any Thing of the State of Man's Life ; and they are altogether ignorant, that the Affections, which are of the Will, are mere Changes and Variations of the State of the purely organic Substances of the Mind, and that the Thoughts, which are of the Understanding, are mere Changes and Variations of their Form ; and that the Memory is the permanent State of these Changes. From a Knowledge of this, it may clearly be seen, that no Evil can be removed except successively ; and that the Remission of Evil is not the Removal thereof. But these Things are here only asserted in a summary Way ; unless however they are demonstrated, they may indeed be acknowledged, but not comprehended ; and that which is not comprehended, is like a
Wheel

Wheel which is turned about by the Hand; wherefore the above-mentioned Propositions shall be demonstrated separately in the same Order in which they are adduced. *FIRST: That it is an Error of the present Age, that Evils are thought to be separated, yea cast out, when they are remitted.* That no Evil, into which a Man is born, and which he actually imbibes, is separated from him, but that it is only removed, in such a Manner that it doth not appear, hath been given me to know from Heaven; before that, I was in the Belief which most People entertain in this World, that Evils, when they are remitted, are cast out, and that they are washed off and wiped away, like Dirt from the Face by Water: But this is not the Case with Evils or Sins; they all remain, and when they are remitted after Repentance, they are removed from the Middle to the Sides, and then that which is in the Middle, inasmuch as it is directly under the Inspection, appears as in the Light of Day, and that which is at the Sides, in the Shade, and sometimes as it were in the Darknes of Night: And whereas Evils are not separated, but only removed, that is, put away to the Sides, and Man may be transferred from the Middle to the Circumference, it may also come to pass, that he may return to his Evils, which he thought rejected: For Man is of such a Nature, that he can pass from one Affection to another, and sometimes to an oppo-

fit one, and so from one Middle, or Center [*ab uno Medio*] to another, the Affection of Man constituting the Middle or Center while he is in it, for he is then in the Delight and in the Light thereof. There are some Men, who after Death are taken up by the Lord into Heaven, because they had led a good Life, but still carried with them a Belief, that they were cleansed and pure from Sins, and therefore not in a State of Guilt; these are at first clothed in white Garments according to such Persuasion, for white Garments signify a State of Purification from Evils; but afterwards they begin to think, as they did in the World, that they are washed clean as it were from all Evil, and therefore come to boast that they are no longer Sinners like others, which Persuasion is difficult to be separated from a certain Exultation of Mind, and some Degree of Contempt for others when compared with themselves; therefore that this imaginary Belief may be removed, they are then remanded from Heaven, and let into their Evils which they had contracted in the World, and at the same Time it is shewn them, that they are in hereditary Evils, which they knew Nothing of before: And when they have thus been forced to acknowledge, that their Evils are not separated from them, but only removed, and so that of themselves they are impure, yea Nothing but Evil, and that it is by the Lord that they are detained from Evils, and

kept in Good, and that this appears to them as from themselves, they are again taken up by the Lord into Heaven. *SECONDLY: That it is an Error of the present Age, that it is thought the State of Man's Life can be changed in a Moment, and that thus Man from being wicked can be made good, consequently brought out of Hell, and instantly translated into Heaven, and this by the immediate Mercy of the Lord:* They are in this Error, who separate Charity from Faith, and place Salvation in Faith alone, for they imagine that the bare thinking and uttering of the Words adopted by that Faith, if it be done with Confidence and Assurance, justifieth and saveth; which Effect is also supposed by some to be momentaneous, and if not before, yet at the last Hour of a Man's Life; such Persons cannot but think, that Man's State of Life can be changed in a Moment, and that he can be saved by immediate Mercy: But that the Mercy of the Lord is not immediate, and that Man from being wicked cannot be made good in a Moment, and led out of Hell and translated into Heaven, but by continual Operations of the Divine Providence from his Infancy to the End of his Life, will be seen in the last Paragraph of this Treatise: We shall here only observe, that the Laws of the Divine Providence have all of them for their End the Reformation and thereby the Salvation of Man, consequently the Inversion of his State, which by Birth is infernal, to it's Opposite,

Opposite, which is celestial; and this can only be effected progressively, as Man recedeth from Evil and the Delight thereof, and entereth into Good and it's Delight. **THIRDLY:** *That they who are of this Opinion, know not at all what is Evil and what is Good:* For they do not know, that Evil is the Delight of the Concupiscence of acting and thinking contrary to Divine Order, and that Good is the Delight of the Affection of acting and thinking according to Divine Order, and that there are Myriads of Concupiscences, which enter as Ingredients and compose every Evil, and that there are Myriads of Affections, which in like Manner enter every Good as it's Ingredients and compose it, and that these Myriads of Concupiscences and Affections exist in such Order and Connection in the Interiors of Man, that no one of them can be changed, without changing the whole at the same Time. They who do not know this, may think or believe, that Evil, which appears to them as one, can easily be removed, and that Good, which also appears as one, can be introduced in it's Place. These, inasmuch as they do not know what Evil is, and what Good, cannot but suppose that there is such a Thing as momentaneous Salvation and immediate Mercy; but that these are not possible, will be seen in the last Paragraph of this Treatise. **FOURTHLY:** *That they who believe in momentaneous Salvation and immediate Mercy, do*
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not know that the Affections, which are of the Will, are mere Changes and Variations of the State of the purely organic Substances of the Mind; and that the Thoughts, which are of the Understanding, are mere Changes and Variations of their Form; and that the Memory is the permanent State of those Changes and Variations. Who doth not assent, when it is affirmed, that Affections and Thoughts do not exist but in Substances and their Forms, which are the Subjects thereof, and forasmuch as they exist in the Brain, which is full of Substances and Forms, they are called Forms purely organic? No one, who thinks rationally, can do otherwise than laugh at the Phantasies of some, in supposing that Affections and Thoughts do not exist in substantiate Subjects, but that they are Vapours modified by Heat and Light, like Figures appearing in the Air or Ether, when nevertheless Thought can no more exist separate from it's substantial Form, than Vision can exist without it's substantial Form which is the Eye, Hearing without it's substantial Form which is the Ear, or Taste without it's substantial Form which is the Tongue; inspect the Brain, and you will see innumerable Substances and Fibres, and that every Part of it is organized; what Need is there of any other than this ocular Proof? But it may be asked, what is Affection, and what is Thought, in their substantiate Subjects? A satisfactory Answer may be deduced from all and every Thing

Thing in the Body, where there are many Viscera, each fixed in it's particular Situation, and which operate their Functions by Changes and Variations of their State and Form; that they are severally employed in their respective Operations, is well known, the Stomach in operating it's Functions, and so the Intestines, the Kidneys, the Liver, Pancreas, and Spleen in their's, and likewise the Heart and Lungs, each in it's respective Office, and all these Motions are operated only intrinsically or within themselves, and to be moved intrinsically is to operate by Variations of State and Form. Hence it may appear, that the Operations of the purely organic Substances of the Mind are of a similar Nature, only with this Difference, that the Operations of the organic Substances of the Body are natural, and those of the organic Substances of the Mind are spiritual, and that both these act as one by Correspondences. There can be no ocular Demonstration of the Changes and Variations of State and Form in the organic Substances of the Mind, which are Affections, but yet they may be seen as it were in a Glafs, by the Changes and Variations of the State of the Lungs in speaking and singing, there being a Correspondence, inasmuch as the Sound of the Voice in Speaking and Singing, and also the Articulations of Sound, which are the Words in Speech and the Modulations of the Voice in Singing, are effected by the Lungs,

Lungs, and Sound corresponds to Affection, and Speech to Thought; they are also produced thereby, and this is done by Changes and Variations of the State and Form of the organic Substances of the Lungs, and from the Lungs by the Trachea or Wind-pipe in the Larynx and Glottis, and afterwards in the Tongue, and lastly in the Mouth and Lips; the first Changes and Variations of the State and Form of Sound are produced in the Lungs, the second in the Trachea and Larynx, the third in the Glottis by various Openings of it's Orifice, the fourth in the Tongue by it's various Applications to the Palate and Teeth, the fifth in the Lips by disposing them in various Forms: Hence it may appear, that the mere Changes and Variations of the State of organic Forms, successively continued, produce Sounds and the Articulations thereof, which are Speech and Singing. Now forasmuch as Sound and Speech are produced from no other Source than from the Affections and Thoughts of the Mind, for from the latter the former exist, and never without them, it is evident that the Affections of the Will are Changes and Variations of the State of the purely organic Substances of the Mind, and that the Thoughts of the Understanding are Changes and Variations of the Form of those Substances; similar to what hath just been instanced in the Lungs. Forasmuch as Affections and Thoughts are mere Changes of

the State of the Forms of the Mind, it follows, that the Memory is Nothing else but the permanent State thereof; for all Changes and Variations of State in organic Substances are of such a Nature, that when once they become habitual, they are permanent; thus the Lungs are habituated to produce various Sounds in the Trachea, and to vary them in the Glottis, to articulate them in the Tongue, and to modify them in the Mouth, and when those Organs are once habituated to them, they are in them, and can be reproduced. That these Changes and Variations are infinitely more perfect in the Organs of the Mind, than in the Organs of the Body, is evident from what is said in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, n. 119 to 204, where it is shewn, that all Perfections increase and ascend with Degrees, and according to them: On this Subject more may be seen below, n. 319.

280. To suppose that Sins, when they are remitted, are also removed, is likewise an Error of this Age; they are in this Error, who think that by the Sacrament of the Lord's Supper their Sins are remitted, although they have not removed them from themselves by Repentance: They also are in this Error, who think to be saved by Faith alone; and they who think to be saved by Dispensations from the Pope; all these believe in immediate Mercy and momentaneous Salvation,

tion. But when this Proposition is reversed, then it becomes a Truth, namely, that when Sins are removed, they are also remitted; for Repentance must precede Remission, and without Repentance there is no Remission; wherefore the Lord commanded his Disciples to preach Repentance for the Remission of Sins, Luke xxiv. 27: And John preached the Baptism of Repentance for the Remission of Sins, Luke iii. 3. The Lord remitteth the Sins of all Men, he doth not accuse and impute, but yet he cannot take them away but according to the Laws of his Divine Providence; for since he said to Peter (who asked him how often he should forgive his Brother when he sinned against him, whether till seven Times) that he ought to forgive him not only seven Times, but seventy Times seven, Matt. xviii. 21, 22; what then will not the Lord do, who is Mercy itself?

281. IV. *That thus the Permission of Evil is for a certain End, which End is Salvation.* It is well known, that Man is in full Liberty to think and will, but not in full Liberty to speak and act whatsoever he thinketh and willeth, for he may think as an Atheist, deny a God, and blaspheme the holy Things of the Word and of the Church, yea, he may will in Word and in Deed utterly to destroy them; but this latter is prevented by civil, moral, and ecclesiastical Laws, wherefore he inwardly cherishes these impious and wicked

Suggestions, by thinking and willing, or wishing, and also by intending them, but not by doing them. A Man, who is not an Atheist, is also at full Liberty to think many Things which are of Evil, as Things fraudulent, lascivious, vindictive, and other Insanities, which he also does at Times. Who can believe, that unless Man had full Liberty, he not only could not be saved, but would even perish totally? Hear now the Cause of this; every Man from his Birth is in Evils of many Kinds; these Evils are in his Will, and the Things which are in the Will are loved, for that which a Man willeth from his Interior, the same he loveth, and that which he loveth, the same he willeth; and the Love of the Will floweth into the Understanding, and there causeth it's Delight to be felt: Hence it cometh into the Thoughts, and also into the Intentions; wherefore if it were not permitted Man to think according to the Love of his Will, which is hereditarily inherent in him, that Love would continue shut up, and would never come to Sight; and the Love of Evil, which doth not appear, is like an Enemy lying in wait, like corrupted Matter in an Ulcer, like Poison in the Blood, and like Rottenness in the Breast; which, if they are kept inclosed, are the Causes of Death. But when a Man is permitted to think the Evils of his Life's Love, even so far as to intend them, they are cured by spiritual Means,

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as Diseases are by natural Means. What would be Man's State and Nature, if it were not permitted him to think according to the Delights of his Life's Love, shall now be shewn: He would no longer be Man, for he would lose the two Faculties, which are called Liberty and Rationality, in which Humanity itself consists; the Delights of the above Evils would occupy the Interiors of his Mind in such a Degree, that they would overcome all Restraint, and open the Door, and then he could not help speaking and acting according to the Delights of those Evils, and thus would be insane, and his Insanity would not only be known to himself, but would also appear to the World, and at length he would not have the Sense to cover his Nakedness: But to prevent this being the Case, he is permitted indeed to think and to will his hereditary Evils, but not to speak and do them; and in the mean Time he learns Things civil, moral, and spiritual, which also enter into his Thoughts, and remove these Insanities, and thereby he is healed of the Lord, but yet no farther than to know how to keep the Door shut, unless he also acknowledge a God, and implore his Assistance, that he may be able to resist the above Evils: And so far as he then resists, so far he doth not admit them into his Intentions, and at length neither into his Thoughts. Since then Man is at Liberty to think as he pleases, to the End that his Life's Love

Love may come forth from it's lurking Place into the Light of his Understanding, and since otherwise he would not know any Thing of his own Evil, and consequently would not know how to expel it, it follows, that it would increase in him in such a Measure, that there would be no Possibility of Amendment in him, and scarcely in his Children, if he had any; for the Evil of the Parent is transmitted to his Offspring; but the Lord maketh Provision that this may not be the Case.

282. The Lord could cure the Understanding in every Man, and so cause him to think not Evil, but Good, and this by Means of various Fears, by Miracles, by speaking with the Dead, and by Visions and Dreams; but to cure the Understanding only, is barely to cure Man outwardly; for the Understanding with it's Thought is the External of Life in Man, and the Will with it's Affection is the Internal of his Life, wherefore the Cure of the Understanding alone would be like a palliative Cure, whereby the interior Malignity is included, and prevented from making it's Exit, so that it consumes first the neighbouring Parts and afterwards the more remote, till the whole is mortified; it is the Will itself which is to be cured, not by Influx of the Understanding into it, because that never takes Place, but by Instruction and Exhortation from the Understanding. If the Understanding alone

were cured, Man would become like a dead Body embalmed, or covered over with fragrant Aromatics and Roses, which in a short Time would contract such a Stench from the Corpse, that no Body could come near it; such would be the Case with celestial Truths in the Understanding, if the evil Love of the Will were obstructed.

283. The Reason why Man is permitted to think Evils, even so far as to intend them, is, as was observed, that they may be removed by Considerations of a civil, moral, and spiritual Nature, as is the Case when he thinks, that they are contrary to Justice and Equity, contrary to Honesty and Decency, and contrary to Goodness and Truth, therefore contrary to the Tranquillity, Pleasure, and Happiness of Life; by these three Considerations the Lord healeth the Love of Man's Will; and indeed at first by Fear, and afterwards by Love. Still however Evils are not separated and cast out from Man, but only removed and put away to the Sides, and when they are there, then they do not appear; for whatsoever is in the Middle, the same is directly under Inspection, and is seen and perceived: But it is to be attended to, that although Good be in the Middle, yet Man is not for that Reason in Good, unless the Evils which are at the Sides, tend downwards and outwards; if they look upwards or inwards, they are not removed, for they still endeavour to return to the Middle: They tend
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and look downwards or outwards, when Man shuns his Evils as Sins, and still more so, when he hath an Averſion to them, for then he condemns and devotes them to Hell, and cauſeth them to look thitherward.

284. The Underſtanding of Man is a Recipient as well of Good as of Evil, and as well of Truth as of the False, but not the Will of Man; this laſt Principle muſt be either in Evil or in Good, it cannot be in both, for the Will is the Man himſelf, and therein is his Life's Love: But Good and Evil in the Underſtanding are ſeparated, like Internal and External; hence Man may be interiorly in Evil, and exteriorly in Good: Still however, when Man is reformed, Good and Evil are committed, and then there exiſts a Conflict, or Combat, which, if it is grievous, is called Temptation, but if it is not grievous, is like the Fermentation of Wine or Wort; in ſuch Caſe if Good overcomes, Evil with it's False is removed to the Sides, comparatively as the Lees fall to the Bottom of a Veſſel, and Good becometh like Wine after Fermentation generous and fine; but if Evil overcomes, then Good with it's Truth is removed to the Sides, and it becomes turbid and foul like unfermented Wine. We uſe this Compariſon of Fermentation, becauſe Ferment in the Word ſignifies the False of Evil, as in Hoſea vii. 4. Luke xii. 1; and in other Places.

That

That the Divine Providence is alike operative with the Wicked as with the Good.

285. **I**N every Man, whether he be good or evil, there are two Faculties, one of which constitutes the Understanding and the other the Will; the Faculty which constitutes the Understanding, consists in his being able to understand and think, and thence is called Rationality; and the Faculty which constitutes the Will, consists in his being able freely to do so, viz. to think, and thence also to speak and act, provided it be not contrary to Reason or Rationality; for to act freely, is to act as often as he willeth, and according as he willeth. Inasmuch as these two Faculties are perpetual, and continual from Primaries to Ultimates in all and every Particular, which a Man thinketh and doeth, and these are not in Man from himself, but are in him from the Lord, it follows, that the Lord's Presence with and in these Faculties hath Place also in each Particular, yea in each most minute Particular of the Understanding and Thought, as well as of the Will and Affection of Man, and thence in the most minute Particulars of his Speech and Actions; remove these Faculties from any

the smallest Particular, and you will not be able to think it or speak it as a Man. That Man is Man by Virtue of these two Faculties, that he can hereby think and speak, perceive Goods and understand Truths, not only such as are civil and moral, but also spiritual, and be reformed and regenerated, in a Word, that he can be joined unto the Lord, and thereby live eternally, was abundantly shewn above; and it was also shewn, that these two Faculties are possessed not only by good Men, but also by the Wicked. Now forasmuch as these Faculties in Man are from the Lord, and not appropriated to Man as his own, for the Divine (or that which is Divine) cannot be appropriated to Man as his own, but can be adjoined to him, and thereby appear as his; and forasmuch as that Divine [Property] in Man exists in the most minute Particulars appertaining to him, it follows, that the Lord governs Things the most particular, as well in a wicked as in a good Man; and it is the Government of the Lord which is called the Divine Providence.

286. Now since it is a Law of the Divine Providence, that Man should act freely according to Reason, that is, from these two Faculties, Liberty and Rationality; and it is also a Law of the Divine Providence, that that which he doeth, should appear to Man as from himself, and consequently as his own; and it is moreover a Law, that Evils are to be permitted to the End that he
may

may be led out of them, it follows, that Man may abuse these Faculties, and from Liberty according to Reason confirm whatsoever he will, for he can make whatsoever he will a Persuasion of his Reason, whether it be reasonable in itself or not; wherefore some say, What is Truth? Cannot I make true whatsoever I will? and doth not the World also do so? Yet he who can do this, doeth it by Reasonings; Assume a Proposition the most false, and tell an ingenious Person to confirm it, and he will do so; as for Example, tell him to prove that Man is a Beast; or that the Soul is like a little Spider in it's Web, and governs the Body as the Spider does by it's Threads; or that Religion is Nothing but a Bond of Constraint to keep the Vulgar in Awe; and he will prove any of these Propositions, insomuch that it will appear true: And what is easier? for he doth not know what an Appearance is, nor what a false Principle is, which from a blind Belief is assumed as a Truth: Hence it is, that Man cannot see this Truth, that the Divine Providence operates in the most minute Particulars of the Understanding and Will, or, what amounts to the same Thing, in the most minute Particulars of the Thoughts and Affections of every Man, as well the Wicked as the Good: He confounds himself principally by supposing, that in this Case Evils also would be from the Lord; nevertheless that not the least Evil is from the Lord, but that it

is from Man, by Means of his confirming in himself the Appearance that he thinks, wills, speaks, and acts from himself, will be seen in what now follows; which, that it may be clearly understood, shall be demonstrated in this Order. 1. That the Divine Providence, not only with the Good, but also with the Wicked, is universally in Things the most particular; and that still it is not in their Evils. 2. That the Wicked continually lead themselves into Evils, but that the Lord continually withdraweth them from Evils. 3. That the Wicked cannot be entirely led out of Evil, and led into Good, so long as they think self-derived Intelligence is all, and the Divine Providence Nothing. 4. That the Lord governs Hell by Opposites, and that the Wicked who are in the World are governed by Him in Hell as to their Interiors, but not as to Exteriors.

287. 1. *That the Divine Providence, not only with the Good, but also with the Wicked, is universal in Things the most particular, and that still it is not in their Evils.* It was shewn above, that the Divine Providence is (or operates) in all the least Particulars of the Thoughts and Affections of Men, by which it is meant, that Man can think and will Nothing from himself, but that all that he thinketh and willeth, and thence speaketh and doeth, is by Influx; if it is Good, by Influx from Heaven, and if Evil, by Influx from Hell; or, what amounts to the same, that

Good

Good is by Influx from the Lord, and Evil from the Proprium of Man. But I know that this is difficult to be comprehended, because a Distinction is made between that which enters by Influx from Heaven, or from the Lord, and that which enters by Influx from Hell, or from the Proprium of Man; and yet it is said that the Divine Providence is in all the least Particulars of the Thoughts and Affections of Man, insomuch that Man can think and will Nothing from himself; but because it is said, that he can also think and will from Hell, and from his Proprium, this appears like a Contradiction, nevertheless it is not; that it is not a Contradiction, will be seen, after some Things are premised, which will illustrate this Matter.

288. All the Angels of Heaven confess, that no one can think from himself, but only from the Lord, but all the Spirits of Hell affirm that no one can think from any other than himself; though sometimes it hath been shewn the latter, that not one of them thinks from himself, nor can do it, but that Thought is produced by Influx; in vain however was this shewn them, for they would not receive it. But Experience shall teach, first, that the whole of Thought and Affection, even in the infernal Spirits, flows from Heaven, but that influent Good is there turned into Evil, and influent Truth into Falsehood, and so every Thing into it's Opposite; this was
proved

proved by the following Experiment; there was let down out of Heaven a certain Truth from the Word, and the same was received by those who were in the superior Hells, and sent down from them to the inferior Hells, and so on to the lowest, and in it's Passage, it was successively turned into Falsehood, and at length into such Falsehood as was directly opposite to this Truth; and they, among whom it was so changed, thought what is false as from themselves, and knew no otherwise, when nevertheless what they thought was this Truth descending from Heaven so falsified and perverted in it's Way to the lowest Hell. I have heard that this was done three or four Times; The Case is the same with Good, which in it's Descent from Heaven is progressively turned into Evil opposite to that Good. Thence it was evident, that Truth and Good proceeding from the Lord, when it is received by those who are in the False and in Evil, is changed, and passeth into another Form, insomuch that it's first Form doth not appear. And so it is with every wicked Man, for such a one as to his Spirit is in Hell.

289. That neither doth any one in Hell think from himself, but from others about him, nor those others from themselves, but from others still, and that Thoughts and Affections make an orderly Progression from one Society to another, without any one's knowing otherwise than that they are from himself, hath often been shewn me.

Some,

Some, who supposed they thought and willed from themselves, were sent into a Society, all Communication being cut off with their Neighbours, to whom also their Thoughts used to extend themselves, and were detained therein; and then they were told to think otherwise than the Spirits of that Society thought, and to force themselves to think contrary to it, but they confessed that they found it impossible. This was done with many, and likewise with Leibnitz, who was also convinced, that no one thinks from himself, but from others, and that neither do those others think from themselves, but all by Influx from Heaven, and Heaven by Influx from the Lord. Some, when they meditated on this Matter, said that it was astonishing, and that scarce any one would be led to believe it, because it is quite contrary to Appearance, but that yet they could not deny it, because it was fully proved; nevertheless, in their State of Admiration, they said, that at this Rate they are not in Fault, when they think Evil; also, that thus it seems as if Evil were from the Lord; and moreover, that they did not comprehend, how the Lord alone could cause all to think so differently. But these three Points shall be explained in what follows.

290. To the Experience already adduced, this also shall be added: When it was given me by the Lord to speak with Spirits and Angels,

this Arcanum was immediately revealed to me; for it was told me out of Heaven, that I believed as others do, that I thought and willed from myself, when nevertheless it is not from myself, but if good, that it is from the Lord, and if evil, that it is from Hell: That this was the Case, was also demonstrated to me in a lively Manner by various Thoughts and Affections induced, and it was given me successively to perceive and feel it; wherefore afterwards, as soon as any Evil stole into my Will, or any false Principle into my Thoughts, I inquired whence it came, and it was discovered to me, and moreover it was given to speak with them, to rebuke them, and to drive them away that they might retire, and so withdraw their evil and false Principle, and keep it to themselves, and no longer infuse any such Thing into my Thoughts: This hath been done a thousand Times; and in this State I have remained now for many Years, and still continue in it; and yet I seem to myself to think and will from myself like others, without any Difference; for it is of the Lord's Divine Providence that it should so appear to every one, as was shewn above in it's proper Article. Novitiate Spirits wonder at this my State, for it seems to them as if I did not think and will any Thing from myself, and therefore that I am like Something empty; but I opened this Arcanum to them; and moreover that I also think more interiorly,
and

and perceive what flows into my exterior Thought, whether it be from Heaven or from Hell, and that I reject the latter and receive the former, and that still I seem to myself, just as they do, to think and will from myself.

291. That all Good is from Heaven, and all Evil from Hell, is not unknown in the World; it is known to every one in the Church; who, that is admitted to the Priesthood, doth not teach that all Good is from God, and that Man cannot take any Thing from himself, which is not given him from Heaven; also that the Devil infuseth Evils into Men's Thoughts, and seduceth them, and exciteth them to do Evils? Wherefore a Priest, who thinks he preacheth from holy Zeal, prayeth that the Holy Ghost would teach him, lead and influence his Thoughts and Words, and some say they perceive sensibly that they are acted upon, and when their Preachings are commended, answer piously, that they did not speak from themselves, but from God. Wherefore also, when they see any one speak and act well, they say he was led of God to do it; and on the other Hand, when they see any one speak and act wickedly, they say he was led to it by the Devil: That this is the Language of the Church, is well known; but who believes in the Truth of it?

292. That all that a Man thinks and wills, and consequently says and does, flows from the

only Fountain of Life, and that still the only Fountain of Life, which is the Lord, is not the Cause of Man's thinking Evil and False, may be illustrated by the following Circumstance in the natural World: From it's Sun there proceedeth Heat and Light, and these two flow into all the Subjects and Objects which we see, not only into good Subjects and beautiful Objects, but also into evil Subjects and unbeautiful Objects, and produce in them various Effects: For they flow not only into Trees which bear good Fruit, but also into Trees which bear bad Fruit, yea even into the Fruits themselves, and cause them to vegetate; in like Manner they flow into good Seed, and also into Tares; likewise into useful or wholesome Shrubs, and also into hurtful or poisonous Shrubs; and yet it is the same Heat and the same Light, in which there is not any Cause of Evil, for that exists in the recipient Subjects and Objects. The Action of Heat in hatching Eggs, in which there is an Owl, a Screech-Owl, or an Asp, is the same as in hatching Eggs which contain a Dove, a beautiful Bird, or a Swan; set both Kinds of Eggs under a Hen, and they will be hatched by her Heat, which in itself is harmless; what then hath the Heat in common with these evil and noxious Things? The Action of Heat, when it flows into marshy Grounds, stercoraceous, putrid, and cadaverous Substances, is the same as when it flows into
vinous,

vinous, fragrant, vegetating, and living Substances; who but must see, that the Cause doth not exist in the Heat, but in the recipient Subject? Moreover, the same Light produces in one Object beautiful, and in another disagreeable Colours; yea, it brighteneth itself in white Objects and shineth, and becomes opaque in Objects verging towards black, and darkeneth itself. It is the same in the spiritual World, there also there is Heat and Light from the Sun thereof, which is the Lord; this Heat and Light flow from Him into their Subjects and Objects; the Subjects and Objects there are Angels and Spirits, specifically the Things appertaining to their voluntary and intellectual Faculties; the Heat there is the proceeding Divine Love, and the Light there is the proceeding Divine Wisdom; the Cause why they are received differently by one and by another, doth not exist in the Heat and Light; for the Lord saith, "That he maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust," Matt. v. 45; by Sun, in the supreme spiritual Sense, is meant the Divine Love, and by Rain the Divine Wisdom.

293. To this I will add a Sentiment of the Angels [*Angelica Sententia*] concerning Will and Intelligence in Man; their Sentiment is this, that there doth not exist in any Man one Grain of Will or Prudence that is proper to himself; for

they say, if there existed one Grain in any Man, neither Heaven nor Hell could hold together, and the whole human Race would perish; the Reason, they say, is, because Myriads of Myriads of Men, as many as have been born since the Creation of the World, constitute Heaven and Hell, which are so subordinate one to another, that on each Part they make one, Heaven one beautiful Man, and Hell one Man-Monster; and if any single Person had a single Grain of Will and Intelligence of his own, this One could not possibly exist, but would be distracted, and with it that Divine Form would perish; which can no otherwise consist and be permanent, than when the Lord is All in All, and they altogether Nothing. They say, another Reason is, because the Divine Principle consists essentially in thinking and willing from itself, and the human Principle consists essentially in thinking and willing from God; and what is essentially Divine cannot be appropriated to any Man, for in that Case Man would be a God. Keep this in Remembrance, and if you desire, it will be confirmed to you by the Angels, when you enter into the spiritual World after Death.

294. It was observed above, n. 289, that when some were convinced that no one thinks from himself, but from others, and that all those others think, not from themselves, but by Influx through Heaven from the Lord, they said in Admiration, that

that as this is the Case, they are not blameable when they do Evil; also, that as this is the Case, it seems that Evil is from the Lord; and likewise that they did not comprehend, that the Lord alone could cause all to think so diversely. Now inasmuch as these three Suggestions cannot but flow into the Thoughts of those who only think of Effects from Effects, and not of Effects from Causes, it is necessary that they should be assumed, and explained from their Causes. FIRST: *That as this is the Case, it would not be their Fault, if they did Evil*: For if all that a Man thinks flows from others, it seems as if the Fault were in those from whom it flows; nevertheless the Fault is in him who receives, for he receives it as his own, nor doth he know any otherwise, neither doth he wish to know any otherwise; for every one desires to be his own, and to be guided by himself, and especially to think and will from himself; for this is Liberty itself, which appears as proper to Man, or as the Proprium in which every Man is, wherefore if he knew, that whatsoever he thinketh and willeth, flows from another, he would seem to himself to be in Captivity and in Chains, and no longer Master of himself, and so all the Delight of his Life would perish, and at length his Humanity itself. That this is the Case, I have frequently seen proved; it was given certain Spirits to perceive and feel that they were led by others, and then their Anger was kindled to such

a Degree, that they became as it were beside themselves, and said, that they would rather be kept in Chains in Hell, than not to be allowed to think as they will, and will as they think: Not to be allowed to do this, they called being chained with Respect to their very Lives, which was harder and more intolerable than being chained with Respect to their Bodies; not to be allowed to speak and act as they thought and willed, this they did not call being chained, because the Delight of civil and moral Life, which consists in speaking and acting, restrains, and at the same Time as it were alleviates the Restraint. Now forasmuch as Man doth not desire to know, that he is led to think by others, but is desirous to think from himself, and also believes that he does it, it follows that the Fault is in himself, neither can he free himself from it, so long as he continues to think what he does think; but if he does not love it, he dissolves his Connection with those from whom his Thought flows; this is the Case when he knows that it is Evil, and therefore desires to shun it, and desist from it; then also he is taken away of the Lord from the Society, which is in that Evil, and translated to a Society in which that Evil does not exist; but if he knows the Evil, and doth not shun it, then the Fault is imputed to him, and he becomes guilty of that Evil. Therefore whatsoever a Man thinks he does from himself, the same is said to be done from

from the Man, and not from the Lord. **SECONDLY:** *That as this is the Case, it seems that Evil is from the Lord:* This may be thought to be a Conclusion deducible from what was shewn above, n. 288, which is, that influent Good from the Lord is turned into Evil, and Truth into what is False, in Hell: But who cannot see, that Evil and the false Principle are not from Goodness and Truth, consequently not from the Lord, but from the recipient Subject and Object, which is in Evil, and in the false Principle, and perverts and inverts Goodness and Truth, as was also fully shewn above, n. 292? Whence the Evil and false Principle in Man proceeds, is in many Places shewn in the preceding Pages. An Experiment was also made in the spiritual World with those who thought that the Lord could remove Evils from the Wicked, and introduce Good in Place thereof, and so transfer all Hell into Heaven, and save all; but that this is impossible, will be seen at the End of this Treatise, where momentaneous Salvation and immediate Mercy are treated of. **THIRDLY:** *That they did not comprehend, how the Lord alone could cause all to think so diversely:* The Divine Love of the Lord is infinite, and his Divine Wisdom is infinite, and infinite Things of Love and infinite Things of Wisdom proceed from the Lord, and flow into all in Heaven, and thence into all in Hell, and from both into all in the World; wherefore there cannot

cannot be wanting to any one Something to think and to will, for infinite Things are infinitely all. Those infinite Things, which proceed from the Lord, not only flow universally, but also most particularly, for the Divine [Agency] is universal, by taking Place in Things the most particular, and it is Divine Particulars which compose what is called Universal, as was shewn above; and the most minute Divine Particular is also infinite. Hence it may appear, that the Lord alone causeth every one to think and will according to his Quality, and according to the Laws of his Providence. That all the Things which are in the Lord, and proceed from the Lord, are infinite, was shewn above, n. 46 to 69; and also in the Treatise on THE DIVINE LOVE AND THE DIVINE WISDOM, n. 17 to 22.

295. II. *That the Wicked continually lead themselves into Evils, but that the Lord continually leadeth them out of Evils.* How the Divine Providence operates with the Good, may be more easily comprehended, than how it operates with the Evil; and forasmuch as the latter Operation is now treated of, it shall be set forth in the following Series. 1. That there are Things innumerable in every Evil. 2. That the wicked Man from himself plungeth himself continually more and more deeply into his Evils. 3. That the Divine Providence with the Wicked is a continual Permission of Evil, to the End that there may

may be a continual Abduction therefrom, or that they may be continually drawn out of it. 4. That Abduction or Deliverance from Evil is effected of the Lord by a thousand most secret Means.

296. In Order then that the Nature of the Divine Providence in it's Operation with the Wicked may be distinctly perceived, and so comprehended, the above Propositions shall be explained in the Order in which they are adduced: FIRST: *That there are Things innumerable in every Evil*: Every Evil appears to Man as one simple Thing, this is the Case with Hatred and Revenge, also with Theft and Fraud, Adultery and Whoredom, Pride and High-mindedness, and with every other Evil; and it is not known that in every Evil there are Things innumerable, exceeding in Number the Fibres and Vessels in a Man's Body; for a wicked Man is a Hell in it's least Form, and Hell consists of Myriads of Myriads, and every one there is in a human Form although it be a monstrous one, and all the Fibres and all the Vessels in it are inverted; the Spirit itself is Evil, appearing to itself as one; but innumerable as the Things are that are in it, so innumerable are the Concupiscences of it's Evil; for every Man is his own Evil or his own Good from the Crown of his Head to the Sole of his Foot: Since then a wicked Man is such, it is evident that he is one Evil, composed of various innumerable ones, which are distinctly Evils, and are

called Concupiscences of Evil. Hence it follows, that all these in their Order are to be repaired and converted of the Lord, to the End that Man may be reformed, and that this cannot be effected but by the Divine Providence, successively from the earliest Period of Man's Life to it's Termination. Every Concupiscence of Evil appears in Hell, when it is represented, like some noxious Animal; as for Example, either like a Dragon, or a Basilisk, or a Viper, or an Owl, or a Screech-Owl, and so forth; in the same Manner do the Concupiscences of Evil appear about a wicked Man, when he is viewed by the Angels; all these Forms of Concupiscences are to be changed severally; the Man himself, who with Respect to his Spirit appears as a Monster or a Devil, is to be converted that he may become like a beautiful Angel, and each Concupiscence of Evil is to be converted or changed, that it may appear like a Lamb or a Sheep, or like a Pigeon, and a Turtle Dove, as the good Affections of the Angels appear in Heaven, when they are represented; and the Conversion of a Dragon into a Lamb, of a Basilisk into a Sheep, and of an Owl into a Dove, cannot be effected except progressively, by rooting out Evil from it's Seed, and sowing good Seed in the Place of it. But this must be done comparatively like the ingrafting of Trees, the Roots of which with some of the Trunk remain; nevertheless the ingrafted Branch converts

converts the Juices extracted from the old Root into Juices producing good Fruit : The Branch which is to be inoculated cannot be taken from any other but from the Lord, who is the Tree of Life; which is also according to the Word of the Lord, John xv. 1 to 7. *SECONDLY: That the wicked Man from himself continually plungeth himself more deeply into his Evils:* It is said, from himself, because all Evil is from Man, for he converteth the Good which is from the Lord into Evil, as was said above. The true Reason why the wicked Man plungeth himself more deeply into Evil, is, because he introduceth himself more and more interiorly, and also more and more deeply, into infernal Societies, as he willeth and doeth Evil; thence also the Delight of Evil increaseth, and so occupieth his Thoughts, that at last he feels Nothing more pleasant; and he who hath introduced himself more interiorly and profoundly into infernal Societies, becometh like one bound in Chains; but so long as he liveth in the World, he doth not feel his Chains, for they are like soft Wool, or fine silken Threads, which he loves because they are pleasurable; but after Death those Chains from soft become hard, and instead of being pleasurable, they are galling. That the Delight of Evil is capable of Increase, is well known from Thefts, Robberies, Revenges, Depredations, Tyrannies, Desire of Lucre, and other Evils; Who doth not feel Elevations of the Delight of these

Evils, in Proportion to his Success and unrestrained Practice thereof? It is well known, that the Thief feels such Delight in Thefts, that he cannot desist from them, and, what is wonderful, that he loves one stolen Piece of Money better than ten that are given him: It would be the same with Adulteries, if it were not provided, that the Power of committing that Evil decreases according to the Abuse of it; but yet with many there remaineth a Delight in thinking and speaking of it, and if Nothing more, a Lust of touching. But it is not known what is the Reason of this Increase of Delight, and that it is a Consequence of the Person's introducing himself into infernal Societies more and more interiorly, and more and more deeply, as he commits Evils in Will, and at the same Time in Thought; if they are only in Thought, and not in Will, he is not yet with Evil in an infernal Society, but he then enters when they are also in the Will; if in this Case he thinks also that such Evil is contrary to the Precepts of the Decalogue, and considers these Precepts as Divine, he then commits it intentionally, and thereby plunges himself into Hell more deeply, whence he cannot be drawn out but by actual Repentance. It is to be observed, that every Man, with Respect to his Spirit, is in the spiritual World in some Society there, the wicked Man in some infernal Society, and the good Man in some celestial Society; he also appears there sometimes

sometimes when he is in deep [*alta*] Meditation. Moreover, as Sound together with Speech diffuses itself in the Air in the natural World, so doth Affection together with Thought diffuse itself among Societies in the spiritual World; there is also a Correspondence between them, for Affection corresponds to Sound, and Thought to Speech. *THIRDLY: That the Divine Providence with the Wicked is a continual Permission of Evil, to the End that they may be continually drawn out of it.* The Reason why the Divine Providence with wicked Men is continual Permission, is, because Nothing but Evil can proceed out of their Life; for Man, whether he be in Good, or in Evil, cannot be in both at once, neither alternately, except he be luke-warm; and Evil of Life is not introduced into the Will, and through it into the Thought, by the Lord, but it is introduced by Man, and this is called Permission. Now forasmuch as all that a wicked Man willeth and thinketh is of Permission, it may be asked, how then is the Divine Providence therein, which is said to be in the most minute Particulars with every Man, as well the Wicked as the Good? I answer, In this Respect, that it continually permitteth for a certain End, and that it permitteth such Things as are conducive to that End, and no others, and that it continually examines, separates, and purifies the Evils which issue forth by Permission, and such as are not consistent with

the End proposed, it removes and exonerates by unknown Ways: These Things are done principally in the interior Will of Man, and from it in his interior Thought: The Divine Providence is also continual in this, that it provideth that those Things which are to be removed and exonerated, should not be again received by the Will, because all Things which are received by the Will are appropriated to Man; but the Things which are received in the Thought and not in the Will, are separated and set aside. This is the Lord's continual Providence with the Wicked, which, as was observed, is a continual Permission of Evil, to the End that they may be perpetually drawn out of it. Of these Operations of Providence, Man scarcely knoweth any Thing, because he doth not perceive them; the primary Reason why he doth not perceive them, is, because Evils are of the Concupiscences of his Life's Love, and those Evils are not perceived as Evils, but as Delights, to which no one attends; for who attends to the Delights of his Love? Man's Thought swims in them, like a Boat when it is carried along by a gliding Stream; and it is perceived as a fragrant Atmosphere, which is drawn in with full Inspiration: He can only perceive Something thereof in his external Thought, but yet neither doth he attend to them there, unless he knoweth well that they are Evils. But of this, more in what now follows. *FOURTHLY: That Abduction*

or Deliverance from Evil is effected of the Lord by a thousand most secret Means. Of these some few only have been discovered to me, and these only of a general Nature, which are, that the Delights of Concupiscences, of which a Man knoweth Nothing, are emitted in Companies and in Fascicles (Bundles) into his interior Thoughts, which are those of his Spirit, and from thence into his exterior Thoughts, in which they make their Appearance under some Sense of Pleasure, Satisfaction, or Cupidity, and are there intermixed with his natural and sensual Delights; it is here that the Means of Separation and Purification are, and also the Ways of Abduction and Exoneration: These Means are principally the Delights of Meditation, Thought, and Reflection for the Sake of certain Ends, which are of Use, and Ends which are of Use are as many in Number as the Particulars and Singulars of any one's Business and Function; and also as many in Number, as there are Delights of Reflection, to the End that he may appear as a civil and moral, and also as a spiritual Man, besides the undelightful Things which interpose; these Delights, forasmuch as they are of his Love in the external Man, are the Means of Separation, Purification, Excretion, and Abduction of the Delights of the Concupiscences of Evil of the internal Man. Take for Example an unjust Judge, who has Interest and Connections of Friendship in View, as the Ends or Uses
of

of his Function; interiorly he is continually in those Ends, but exteriorly his View is to act like a skilful Lawyer and a just Man; he is continually in the Delight of meditating, thinking, reflecting, and intending, how to bend what is right, to turn, adapt, and accommodate it, so that it may seem conformable to the Laws, and consistent with Justice; neither doth he know that his internal Delight consists of Cunning, Fraud, Deceit, clandestine Thefts, and many other Things, and that this Delight, compounded of so many Delights of Concupiscences of Evil, rules in the whole and in every Particular of his external Thought, in which exist the Delights of the Appearance that he is just and sincere; the internal Delights are let down into these external Delights, and mixed like Food in the Stomach, and there they are separated, purified, and drawn off; but this is the Case only with the more grievous Delights of the Concupiscences of Evil; for in a wicked Man there takes Place no other Separation, Purification, and Removal, but that of more grievous Evils from the less grievous, whereas in a good Man there takes Place a Separation, Purification, and Removal, not only of more grievous Evils, but also of the less grievous, and this is effected by the Delights of the Affections of Goodness and Truth, and of Justice and Sincerity, into which he enters in Proportion as he considers Evils as Sins, and therefore shuns
and

and holds them in Aversion, and still more if he fights against them. These are the Means, by which the Lord purifies all who are saved; he also purifies the same by external Means which have Respect to Fame and Honour, and sometimes to Interest; but nevertheless into these are inserted by the Lord Delights of the Affections of Goodness and Truth, by which they are so directed and adapted as to become Delights of neighbourly Love. If any one were to see the Delights of the Concupiscences of Evil together, in any Form, or were to perceive them distinctly with any Sense, he would see and perceive them in such Number, that they could not be defined; for the Whole of Hell is Nothing but the Form of all the Concupiscences of Evil, and no Concupiscence of Evil there, is altogether similar or the same with any other, neither can there exist one exactly like another, or the same with it, to all Eternity; and of these innumerable Concupiscences Man scarcely knoweth any Thing, much less how they are connected; and yet it is permitted of the Lord, by his Divine Providence continually, that they should come forth, to the End that they may be drawn off, which is done in all Order and Series; for a wicked Man is Hell in it's least Form, as a good Man is Heaven in it's least Form. That Abduction or Deliverance from Evils is effected of the Lord by a thousand most secret Means, cannot better be seen, and

thereby concluded, than from the secret Operations of the Soul in the Body; those with which Man is acquainted are the following; with Respect to the Food he is to eat, he sees it or looks at it, smells it, hath an Appetite for it, tastes it, chews it with his Teeth, turns it about with his Tongue, swallows it thus down into the Stomach, and so into the Belly; but the secret Operations of the Soul with which Man is unacquainted, because he doth not perceive them, are the following; the Stomach turns about the Food it has received, by Means of it's solvent Liquor opens and separates it's Parts, that is, digests it, and presents such as is properly prepared to the Mouths of the Vessels which open into the Intestines, which drink it up; it also distributes and sends some Parts into the Blood, some into the lymphatic Vessels, some into the lacteal Vessels of the Mesentery, and conveys some down the Intestines; afterwards the Chyle, which is drawn through the Vessels of the Mesentery into it's Receptacle, is conveyed through the thoracic Duct into the Vena Cava, and so into the Heart, and from the Heart into the Lungs, and from thence through the left Ventricle of the Heart into the Aorta, and from the Aorta by it's different Ramifications into the Viscera of the whole Body, and also into the Kidneys, in each of which there is a Separation and Purification of the Blood, and a Removal of heterogeneous Parts;

not to mention how the Heart distributes it's Blood to the Brain after it has been purified in the Lungs, which is done by the Arteries which are called Carotids, and how the Brain returns the Blood vivified into the above-mentioned Vena Cava, into which the thoracic Duct empties the Chyle, and so again to the Heart. These, besides innumerable others, are the secret Operations of the Soul in the Body; Man perceives Nothing of these, and he who is not skilled in Anatomy knows Nothing of them; and yet similar Things are done in the Interiors of the Mind of Man, for Nothing can be done in the Body, except from the Mind, inasmuch as the Mind of Man is his Spirit, and his Spirit is equally a Man, with this only Difference, that the Things which are done in the Body, are done naturally, and the Things which are done in the Mind, are done spiritually, there is a perfect Similitude. Hence it is evident, that the Divine Providence operates a thousand hidden Ways in every Man, and that it's End is continually to purify him, because it's End is to save him, and that Nothing more is incumbent upon Man, but to remove Evils in the external Man; the rest the Lord provideth, if he be implored.

297. III. *That the Wicked cannot be entirely led out of Evils by the Lord, and led into Goods, so long as they think self-derived Intelligence is All, and the Divine Providence Nothing.* It appears as if Man

could lead himself out of Evils, if he would but think that this or that is contrary to the Good of the Community, contrary to Utility, and contrary to the Laws of his Country and the Law of Nations; this a wicked Man can do as well as a good Man, provided he be such by Birth, or from the Exercise of his Faculties, as to be able to think within himself analytically and rationally in a distinct Manner; but still he is not able to draw himself out of Evil; the Reason is, because the Faculty of understanding and perceiving Things even abstractly is given of the Lord to every one, as well the Wicked as the Good, as hath been shewn in many Places above; but still Man by Means of this Faculty cannot draw himself out of Evil; for Evil is of the Will, and the Understanding doth not flow into the Will except with Light only, and illuminates and teaches, and if the Heat of the Will, that is, the Life's Love of Man, is fervid from the Concupiscence of Evil, it is then frigid or cold as to the Affection of Good, wherefore it doth not receive Light, but either rejects or extinguishes it, or by some invented false Principle converts it into Evil; the Case is herein as with the Light of Winter, which is equally as clear as the Light of Summer, and which flowing into cold Trees produces a similar Effect with spiritual Light when the Will is cold: But these Things will be seen more fully in the following Order. 1. That
self-derived

self-derived Intelligence, when the Will is in Evil, seeth Nothing but what is false, and that it neither will nor can see any Thing else. 2. That if self-derived Intelligence then seeth Truth, it turns itself away, or falsifies it. 3. That the Divine Providence continually causeth Man to see Truth, and also giveth him the Affection of perceiving it, and moreover of receiving it. 4. That thereby Man is drawn out of Evil, not of himself, but of the Lord.

298. But these Propositions shall be explained in their proper Order to the rational Man, whether he be wicked or good, therefore whether he be in the Light of Winter, or in the Light of Summer, for Colours appear alike in both. *FIRST: That self-derived Intelligence, when the Will is in Evil, seeth Nothing but what is false, and that it neither will nor can see any Thing else:* This hath often been experimentally shewn in the spiritual World: Every Man, when he becomes a Spirit, which he does after Death, (for he then puts off his material Body, and puts on a spiritual Body,) is alternately let into the two States of his Life, the external and the internal; when he is in the external State, he speaks and also acts rationally and wisely, just like a rational and wise Man in the World, and moreover can teach others many Things which relate to moral and civil Life; and if he had been a Preacher, he can also teach Things relating to spiritual Life; but
when

when he is let out of this into his internal State, and the External is laid asleep, and the Internal is awakened, then, if he is wicked, the Scene is changed; instead of rational, he becomes sensual, and instead of wise insane; for he thinks then from the Evil of his Will and it's Delight, therefore from self-derived Intelligence, and seeth Nothing but what is False, and doeth Nothing but Evil, thinking that Malice is Wisdom, and that Cunning is Prudence, and from self-derived Intelligence he fancies himself a God, and imbibes with all his Soul the most wicked Arts: Such Insanity I have often seen; and have also seen Spirits let into these alternate States two or three Times in an Hour, and then it was given them to see their Insanities, and also to acknowledge them, but yet they would not remain in their rational and moral State, but turned themselves of their own Accord to their internal, sensual, and insane State, for this they loved more than the other, because therein consisted the Delight of their Life's Love. From this Experience alone it may appear, what the Nature of self-derived Intelligence is, when it thinks and acts from the Evil of it's Will. The Case is different with the Good, when they are let into an internal State from an external, they become still more wise and moral than before. *SECONDLY: That if self-derived Intelligence then sees Truth, it either turns itself away, or falsifies it.* Man hath a voluntary Proprium

prium and an intellectual Proprium, his voluntary Proprium is Evil, and his intellectual Proprium is the False Principle derived from that Evil; the latter is meant by the Will of Man, and the former by the Will of the Flesh, John i. 13. The voluntary Proprium in it's Essence is Self-Love, and the intellectual Proprium is Pride proceeding from that Love; these two are like two connubial Partners, and their Marriage is called the Marriage of Evil and the False; every evil Spirit is let into this Marriage, before he is admitted into Hell, and when he is so, he doth not know what Good is, for he calleth his own Evil Good, inasmuch as he feeleth it as his Delight; and moreover then he turneth himself away from Truth, neither will he see it, because the false Principle agreeing with his Evil is seen by him, as beautiful Objects are by the Eye, and is heard by him as harmonious Sounds are by the Ear. **THIRDLY:** *That the Divine Providence continually causeth Man to see Truth, and also giveth him the Affection of perceiving and receiving it.* The Reason of this is, because the Divine Providence acts from within, and flows thence into the Exteriors, or it acts from the spiritual Man upon the Things which are in the natural Man, and by the Light of Heaven illuminates his Understanding, and by the Heat of Heaven vivifies his Will; the Light of Heaven in it's Essence is Divine Wisdom, and the Heat of Heaven in it's Essence is Divine Love,

Love, and from Divine Wisdom Nothing else can flow but Truth, and from Divine Love Nothing else can flow but Good, and from this the Lord giveth in the Understanding the Affection of seeing Truth, and also of perceiving and receiving it: Thus Man is made a Man, not only as to his external Face, but also as to his Internal. Who doth not wish to seem a rational and spiritual Man; and who doth not know that he wisheth to seem so, in Order that he may be thought by others to be a true Man? If therefore he is only rational and spiritual in his external Form, and not at the same Time in his internal, can he be said to be otherwise than like a Player upon the Stage, or like an Ape whose Face nearly resembles the human? May he not know from thence that he alone is a Man, who interiorly is such, as he desireth to be thought by others; he who acknowledges one, acknowledges the other. Self-derived Intelligence can only induce the human Form in Externals, but the Divine Providence induces that Form in Internals, and through Internals in Externals, and when this is induced, Man does not barely appear to be Man, but is Man. *FOURTHLY: That Man is thereby drawn out of Evils, not of himself, but of the Lord.* The Reason why, when the Divine Providence gives to see Truth, and at the same Time the Affection thereof, Man can be drawn out of Evil, is, because Truth shews and dictates, and when the Will

Will does it, it joins itself therewith, and in itself converts Truth into Good, for Truth in this Case becomes the Truth of Man's Love, and that which is of the Love, the same is Good: All Reformation is effected by Truth, and not without it, for without Truth the Will is continually in it's Evil, and if it consults the Understanding, it is not instructed, but Evil is confirmed by Falses. As to what relates to Intelligence, it appears as well in a good Man as in a wicked Man to be his own, and moreover a good Man is obliged, as well as a wicked Man, to act from Intelligence seemingly proper to himself; yet he who believes in the Divine Providence, is withdrawn from Evil, but he who doth not believe, is not withdrawn; and he believes in it, who acknowledgeth Evil to be Sin, and desireth to be delivered from it; and he doth not believe it, who doth not acknowledge and desire this: The Difference between these two Kinds of Intelligence is like the Difference between that which is thought to exist in itself, and that which is thought not to exist in itself, but still as in itself; and it is also like the Difference between an External without a correspondent Internal, and an External with a correspondent Internal; consequently like the Difference between the Words and Gestures of Mimics and Players, who personate Kings, Princes, and Generals, and the Kings, Princes, and Generals themselves; the latter are interiorly

as well as exteriorly such, the former only exteriorly, which Exterior when it is put off, they are called Comedians, Actors, and Players.

299. IV. *That the Lord governs Hell by Opposites, and that the Wicked, who are in the World, he governs in Hell as to Interiors, but not as to Exteriors.* He who doth not know the Nature of Heaven and of Hell, cannot at all know the Nature of Man's Mind, the Mind of Man being his Spirit which lives after Death; the Reason is, because the Mind or Spirit of Man, in all the Particulars of it's Form, is similar to that of Heaven or Hell; there is no Difference, except that one is great and the other is small, or that one is an Image, and the other it's Type; wherefore Man, as to his Mind or Spirit, is either a Heaven or a Hell in it's least Form, he is a Heaven who is led of the Lord, and he is a Hell who is led of his own Proprium. Now forasmuch as it hath been given me to know the Nature both of Heaven and Hell, and it is of Importance to know what the Nature of Man is with Respect to his Mind or Spirit, I will briefly give a Description of both.

300. All who are in Heaven, are Nothing but Affections of Good and thence Thoughts of Truth; and all who are in Hell, are Nothing but Concupiscences of Evil and thence Imaginations of what is False; and these are so arranged on both Sides, that the Concupiscences of Evil
and

and the Imaginations of what is False in Hell, are directly opposite to the Affections of Good and the Thoughts of Truth in Heaven, wherefore Hell is under Heaven, and diametrically opposite to it, as much so as two Men who lie opposite to each other, or stand opposite as Antipodes, consequently inverted, with the Soles of their Feet placed against each other, and standing each upon the Heels of the other; sometimes also Hell appears in such a Situation, or thus turned, with Respect to Heaven: The Reason is, because they who are in Hell make the Concupiscences of Evil their Head, and the Affections of Good their Feet, but they who are in Heaven, make the Affections of Good their Head, and the Concupiscences of Evil the Soles of their Feet; hence their mutual Opposition. It is said that in Heaven there are Affections of Good and thence Thoughts of Truth, and that in Hell there are Concupiscences of Evil and thence Imaginations of the False, and it is meant that there are Spirits and Angels who are such, for every one is his own Affection or his own Concupiscence, the Angel of Heaven is his own Affection, and the Spirit of Hell is his own Concupiscence.

301. The Reason why the Angels of Heaven are Affections of Good and thence Thoughts of Truth, is, because they are Recipients of Divine Love and Divine Wisdom from the Lord, and all Affections of Good are from Divine Love, and

all Thoughts of Truth are from Divine Wisdom. But the Reason why the Spirits of Hell are Concupiscences of Evil and thence Imaginations of the False, is, because they are in the Love of Self and in self-derived Intelligence, and all Concupiscences of Evil are from the Love of Self, and Imaginations of the False are from self-derived Intelligence.

302. The Ordination or Arrangement of Affections in Heaven, and of Concupiscences in Hell, is wonderful, and known only to the Lord; they are on both Sides distinguished into Genera and Species, and so conjoined or connected as to act as one; and forasmuch as they are distinguished into Genera and Species, they are distinguished into greater or lesser Societies; and forasmuch as they are conjoined that they may act as one, they are conjoined like all the Things that are in a Man; hence Heaven in it's Form is like a beautiful Man, whose Soul is the Divine Love and the Divine Wisdom, therefore the Lord; and Hell in it's Form is like a Monster, whose Soul is Self-Love and self-derived Intelligence, therefore the Devil; for there is not any particular Devil, who is sole Lord there, but Self-Love is so called.

303. But that the Nature of Heaven and Hell may be still better understood, instead of the Affections of Good take the Delights of Good, and instead of the Concupiscences of Evil take the
the

the Delights of Evil, for there doth not exist any Affection or Concupiscence without it's Delights, inasmuch as Delights constitute the Life of every one; these Delights are distinguished and connected, as was said above of the Affections of Good and the Concupiscences of Evil: The Delight of his Affection fills and encompasses every Angel of Heaven; and moreover their common Delight fills and encompasses every Society of Heaven; and the Delight of all together, or that which is most general, fills and encompasses the universal Heaven: In like Manner, the Delight of his Concupiscence fills and encompasses every Spirit of Hell; and it's common Delight every Society of Hell; and the Delight of all, or that which is general, the Whole of Hell. Inasmuch as the Affections of Heaven, and the Concupiscences of Hell, are, as was observed above, diametrically opposite to each other, it is evident that the Delight of Heaven is so undelightful or disagreeable in Hell, that they cannot support it, and on the other Hand, that the Delight of Hell is so undelightful or disagreeable in Heaven, that neither can they support it; hence proceeds their mutual Antipathy, Aversion, and Separation.

304. These Delights, inasmuch as they constitute the Life of each Individual in particular, and of the Community in general, are not felt by those who are in them, but their Opposites are felt when they approach, especially when they

are turned into Smells, for every Delight corresponds to some Smell, and in the spiritual World may be turned into it; and then the Delight of Heaven in general is felt like the Smell of a Garden, with some Variety according to the Fragrances arising therein from Flowers and Fruits; and the Delight of Hell in general is felt like stagnant Water, into which have been cast divers Kinds of Filth, with some Variety according to the Stench of Things putrid and offensive therein. In what Manner the Delight of each particular Affection of Good in Heaven, and of each particular Concupiscence of Evil in Hell, is felt, hath been given to know, but it would be prolix to explain it here.

305. I have heard many New-comers from the World complain, that they did not know that their Lot would be according to the Affections of their Love; saying, that in the World they did not think of them, much less of the Delights thereof, because they loved that which was delightful to them; and that they only thought, that the Lot of every one would be according to his Thought grounded in Intelligence, especially according to Thoughts grounded in Piety, and likewise in Faith: But it was given them for Answer, that they might have known, if they would, that a Life of Evil is disagreeable to Heaven and displeasing to God, and that it is pleasing to Hell and delightful to the Devil; and

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on the other Hand, that Good of Life is grateful to Heaven and pleasing to God, and unpleasant to Hell and disagreeable to the Devil, and therefore that Evil in itself is offensive, and Good is fragrant : And since they might have known this if they would, why did not they shun Evils as infernal and diabolical, and why did they favour Evils merely because they were delightful ? And since they now know that the Delights of Evil have an offensive Smell, they might also know that such in whom they abound cannot enter into Heaven. After this Answer, they betook themselves to those who were in similar Delights, for there and no where else could they breathe.

306. From the Idea which has now been given of Heaven and Hell, it may appear what the Nature of the Mind of Man is, (for, as hath been said, the Mind or Spirit of Man is a Heaven or a Hell in it's least Form,) namely, that his Interiors are mere Affections and Thoughts deriyed therefrom, divided into Genera and Species, like greater and lesser Societies, and so connected as to act as one; and that the Lord rules those Affections and Thoughts, in like Manner as he rules Heaven or Hell. That Man is either a Heaven or a Hell in it's least Form, may be seen in the Work concerning HEAVEN AND HELL, published in London, Anno 1758, n. 51 to 87.

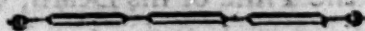
307. Now to the Point in Question, that the Lord governs Hell by Opposites, and that the Wicked,

Wicked, who are in the World, are governed by Him in Hell, as to Interiors, but not as to Exteriors. As to what relates, *FIRST, To the Lord's governing Hell by Opposites*; it is shewn above, n. 288, 289, that the Angels of Heaven are not in Love and Wisdom, or in the Affection of Good and thence in the Thought of Truth from themselves, but from the Lord; and that Good and Truth flow from Heaven into Hell, and that therefore Good is turned into Evil, and Truth into what is False, by Reason that the Interiors of their Minds are turned in a contrary Direction: Now since all Things in Hell are opposite to all Things in Heaven, it follows, that the Lord governs Hell by Opposites. *SECONDLY: That the Wicked, who are in the World, are governed in Hell by the Lord*; the Reason is, because Man with Respect to his Spirit is in the spiritual World, and there in some Society, in an infernal Society if he is wicked, and in a celestial Society if good; for the Mind of Man, which in itself is spiritual, cannot be any where but among Spirits, into whose Society it comes also after Death; that this is the Case, hath also been said and shewn above. But Man is not there like one of the Spirits who is inscribed into the Society, for Man is continually in a State of Reformation, wherefore according to his Life and the Changes thereof, he is translated by the Lord from one Society of Hell to another, if he is wicked; but

if

if he suffers himself to be reformed, he is led out of Hell and introduced into Heaven, and there also he is translated from one Society to another, and this until the Time of his Death, after which he is no longer carried from one Society to another, because he is then no longer in any State of Reformation, but remains in that in which he is according to his Life; wherefore when a Man dies, he is inscribed in his own Place. **THIRDLY:** *That the Lord thus governs the Wicked in the World as to their Interiors, but differently as to their Exteriors:* The Lord governs the Interiors of the Mind of Man, in the Manner just described, but it's Exteriors he governs in the World of Spirits, which is in the Midst between Heaven and Hell; the Reason is, because Man for the most Part is different in Externals from what he is in Internals; for in Externals he can simulate an Angel of Light, and yet in Internals be a Spirit of Darkness, wherefore his External is governed one Way, and his Internal another; his External is governed in the World of Spirits, but his Internal in Heaven or in Hell, so long as he is in the World; wherefore also, when he dies, he comes first into the World of Spirits, and there into his External, which External is there put off, and this being put off, he is transferred to his Place in which he is inscribed. What the World of Spirits is, may be seen in the Work concerning HEAVEN AND

HELL, published in London, Anno 1758, n. 421
to 535.



*That the Divine Providence neither
appropriates Evil nor Good to any
one, but that self-derived Prudence
appropriates both.*

308. **I**T is believed almost by every one, that
Man thinketh and willeth from himself,
and thence speaketh and acteth from himself;
who can think otherwise when he thinks from
himself, since the Appearance that it is so, is so
strong, that it differs Nothing from the Reality,
viz. thinking, willing, speaking, and acting from
one's Self, which yet is not possible? In THE
ANGELIC WISDOM CONCERNING THE DIVINE
WISDOM, it is also demonstrated, that there is
one only Life, and that Men are Recipients of
Life; also that the Will of Man is the Recep-
tacle of Love, and the Understanding of Man is
the Receptacle of Wisdom, which two constitute
that one only Life. It is also demonstrated, that
it is ordered by Creation, and thence by the Divine
Providence continually, that that Life should
appear

appear in Man, in such a Similitude as if it were his own, consequently proper to himself, but that this is an Appearance, to the End that Man may be capable of being a Receptacle. Moreover it is demonstrated above, n. 288 to 294, that no Man thinks from himself, but from others, and that neither do those others think from themselves, but all from the Lord, therefore that the Wicked do so as well as the Good; likewise that this is known in the Christian World, especially among those who not only say, but also believe that all Goodness and Truth are from the Lord, also all Wisdom, and of Course all Faith and Charity; and moreover that every Thing Evil and False is from the Devil or from Hell. From all these Premises no other Conclusion can be deduced, than that whatever a Man thinketh and willeth comes by Influx, and forasmuch as all Speech flows from Thought, as an Effect from it's Cause and all Action in like Manner from the Will, therefore that whatever Man speaketh and acteth, cometh likewise by Influx, although derivatively or mediately: That whatever a Man sees, hears, smells, tastes, and feels, comes by Influx, cannot be denied; why not then what he thinks and wills? Can there be any Difference, than that such Things as are in the natural World flow into or impress the Organs of the external Senses or of the Body, and that such Things as are in the spiritual World flow into or impress the organic

Substances of the internal Senses or of the Mind? therefore, that as the Organs of the external Senses, or of the Body, are Receptacles of natural Objects, so the organic Substances of the internal Senses, or of the Mind, are Receptacles of spiritual Objects. Since this is the State of Man, what then is his Proprium? For his Proprium does not consist in his being such or such a Receptacle, because this Proprium is Nothing else but his Quality with Respect to Reception, and is not the Proprium of Life; for by Proprium no one means any Thing else but what lives from itself, and thereby thinks and wills from itself; but that such a Proprium doth not exist in Man, yea, that neither can it exist in any one, follows as a Consequence from what hath been said above.

309. But I will relate what I have heard from some in the spiritual World; they were of those who believed self-derived Prudence to be every Thing, and the Divine Providence Nothing: I said that Man hath not any Proprium (or any Thing which can strictly be said to be proper to himself) unless you choose to make his Proprium consist in his being such and such a Subject, or such and such an Organ, or such and such a Form, but this is not the Proprium which is meant, for it is only his Quality; but that no Man hath any Proprium, in the Sense in which Proprium is commonly understood: They who
ascribed

ascribed all Things to self-derived Prudence, who may be called *Proprietaries*, being the very Image of what essentially constitutes that Character, grew so enraged, that a Flame appeared issuing from their Nostrils, saying, You utter Paradoxes and Insanities; would not Man in this Case be an empty Nothing? He would either be a Being merely ideal and phantastical, or he would be an Image or a Statue. To this I could only answer, that it was a Paradox and Madness to believe, that Man is Life from himself, and that Wisdom and Prudence do not flow from God, but that they are in Man, consequently also the Good which is of Charity, and the True which is of Faith; for any one to attribute these to himself, is called Insanity by every wise Man, and therefore is also a Paradox; and moreover Persons so doing, are like those who dwell in the House and Estate of another, and when they are in Possession thereof, persuade themselves that they are their own; or like Agents and Stewards, who think all their Master's Property their own; and like the Servants, to whom the Lord gave the Talents to trade with, in Case they had rendered no Account of them, but kept them as their own, and so acted as Thieves; of such it may very justly be said, that they are insane, yea that they are empty Nothings, also that they are Idealists, because they have no Good, which is the very Essence of Life, in themselves from the
Lord,

Lord, consequently neither have they any Truth; wherefore the same are also called the Dead, and likewise Nothing, and Emptiness, Isaiah xl. 17, 23; and in other Places Makers of Images, Idols, and Statues. But of this more below, in the following Order. 1. What self-derived Prudence is, and what that Prudence which is not self-derived. 2. That Man from self-derived Prudence persuades himself and confirms himself in the Idea, that every Good and Truth is from himself, and in himself, and in like Manner every evil and false Principle. 3. That every Thing, of which a Man is persuaded, and in which he confirms himself, remains as his Proprium, or as proper to him. 4. That if Man would believe, what is the Truth, that every Thing good and true is from the Lord, and every Thing evil and false from Hell, he would neither appropriate to himself Good and make it meritorious, [that is, impute the Merit of it to himself,] nor would he appropriate to himself Evil, and make himself guilty of it, and accountable for it.

310. I. *What self-derived Prudence is, and what that Prudence which is not self-derived.* They are in self-derived Prudence, who confirm Appearances in themselves, and make them Truths, especially this Appearance, that self-derived Prudence is All, and the Divine Providence Nothing, but some general Kind of Thing, which nevertheless

theless cannot exist without Particulars of which it must consist, as was shewn above: They are also in Fallacies, for every Appearance confirmed as a Truth becomes a Fallacy; and in Proportion as they confirm themselves from Fallacies, in the same Proportion they become Naturalists, and in the same Proportion they believe Nothing but what they can at the same Time perceive with some of the bodily Senses, especially the Sight, because this principally acts as one with Thought; such Persons at last become sensual; and if they confirm themselves in Favour of Nature against God, they close the Interiors of their Mind, and interpose a Veil, as it were, and afterwards think what is under the Veil, and not any Thing that is above it: These Sensualists were called by the Ancients, Serpents of the Tree of Knowledge: Of these it is said in the spiritual World, that as they confirm themselves, they close the Interiors of their Minds, at length even unto the Nose, for the Nose signifies Perception of Truth, and in this Instance as closed it signifies no Perception at all. Their Character shall now be described; they are more cunning and crafty than others, and are also ingenious Reasoners, and Cunning and Craftiness they call Intelligence and Wisdom, neither do they know any other: Those who are not of this Description, they consider as simple and stupid, especially the Worshippers of God, and Confessors of the Divine Providence: With

Respect to the interior Principles of their Minds, of which they themselves know very little, they are like those who are Machiavelists, who make no Account of Murders, Adulteries, Thefts, and false Testimony, considered in themselves, and if they reason against them, it is only from Motives of Prudence, that they may not appear to be what they really are. Of the Life of Man in this World, they only think that it is like the Life of a Beast; and of the Life of Man after Death, that it is like a vital Vapour, which rising from the Corpse or Grave, relapses again, and so dies: From this Madness came the Idea that Spirits and Angels are Air, and among those who are enjoined to believe in Life everlasting, that the Souls of Men are the same, and therefore that they neither see, hear, nor speak, consequently that they are blind, deaf, and dumb, and that they only think in their Particle of Air; for they say, how can the Soul be any Thing else? did not the external Senses die with the Body, and how can they receive them again before the Soul is reunited to the Body? And because they could have no other than a sensual and not a spiritual Idea of the State of the Soul after Death, they established this, otherwise the Belief of an everlasting Life would have perished. More especially they confirm in themselves Self-Love, calling it the Fire of Life, and an Incitement to various Uses in Society; and forasmuch as they are of this Description,

scription, they are the Idols of themselves, and their Thoughts, being Fallacies from Fallacies, are Images of what is False: And forasmuch as they favour the Delights of Concupiscences, they are Satans and Devils; they are called Satans, who confirm in themselves the Concupiscences of Evil, and they are called Devils who live according to them. It hath also been given to know the Nature of the most cunning Sort of sensual Men; they have a deep Hell behind, and wish to be invisible, wherefore they appear hovering about there like Spectres, which are their Phantasies, and they are called Genii: Some of them were sent once from that Hell, that I might know the Nature of them; they immediately applied themselves to the back Part of my Neck under the Occiput, and thence entered into my Affections, not chusing to enter into my Thoughts, which they dextrously avoided, and they varied my Affections one after another, with a Design of bending them insensibly into their Opposites, which are Concupiscences of Evil, and forasmuch as they did not in the least meddle with my Thoughts, they would have inflected and inverted my Affections, without my Knowledge, if the Lord had not prevented. They become such, who in the World do not believe there is any such Thing as a Divine Providence, and search for Nothing in others but their Cupidities and Desires, and so lead them till they acquire a perfect

Ascendancy over them; and forasmuch as they do this so clandestinely and cunningly, that the others do not know it, and as after Death they are like themselves, therefore immediately after their Arrival in the spiritual World, they are cast into that Hell; when seen in the Light of Heaven, they appear without any Nose, and what is wonderful, although they are so cunning, yet they are more sensual than others. Forasmuch as the Ancients called the sensual Man a Serpent, and such a Man is a more cunning and crafty Reasoner than others, therefore it is said, "*That the Serpent was more subtil than any Beast of the Field,*" Gen. iii. 1; And the Lord saith, "*Be ye wise as Serpents, and harmless as Doves,*" Matt. x. 16; and moreover the Dragon, who is also called the old Serpent, the Devil, and Satan, is described as "*having seven Heads, and ten Horns, and seven Crowns upon his Heads,*" Apoc. xii. 3, 9: By seven Heads is signified Craftiness, by ten Horns is signified the Power of persuading by Fallacies, and by seven Crowns are signified the holy Things of the Word and of the Church prophaned.

311. From this Description of self-derived Prudence, and of those who are in it, may be seen what is the Nature of that Prudence which is not self-derived, and what Kind of Persons they are who are in it, namely, that Prudence which is not self-derived is such Prudence as is in those, who do not confirm in themselves the

Idea,

Idea, that Intelligence and Wisdom are from Man, saying, how can a Man have Wisdom from himself, and how can a Man do Good from himself; and when they say this, they see that it is so, for they think interiorly, and also believe that others think in the same Manner, especially the Learned, because they do not know that any one can think only exteriorly. They are not in Fallacies by Means of any Confirmations of Appearances, wherefore they know and perceive that Murders, Adulteries, Thefts, and false Testimony, are Sins, and for that Reason they shun them; also that Malice is not Wisdom, and that Craftiness is not Intelligence; when they hear ingenious Reasonings founded in Fallacies, they wonder and smile within themselves; the Reason is, because in them there is no Veil between the Interiors and Exteriors, or between the spiritual and natural Things of the Mind, as there is in the Sensual; wherefore they receive Influx from Heaven, whereby they see such Things interiorly. They speak with more Simplicity and Sincerity than others, and place Wisdom in living well, and not in speaking well; they are comparatively like Lambs and Sheep, when they who are in self-derived Prudence, are like Wolves and Foxes; and they are like those who dwell in a House, and through it's Windows see the Heavens, whereas they who are in self-derived Prudence, are like those who dwell in a Cellar, and through their

Windows see Nothing but what is under Ground; and they are like those who stand upon a Mountain, and see such as are in self-derived Prudence wandering below in Vallies and in Woods. Hence it may appear that Prudence, which is not self-derived, is Prudence from the Lord, similar as to it's Appearance in Externals to self-derived Prudence, but totally different in Internals; in Internals Prudence which is not self-derived appears in the spiritual World like a Man or Being truly human, but self-derived Prudence like an Image appearing to have Life from this Circumstance only, that they who are in it, have still Rationality and Liberty, or a Faculty of understanding and willing, and thence of speaking and acting; and that by Means of these Faculties they also can simulate human Beings, or feign themselves Men: The Reason why they are such Images, is, because Evils and Falses are not alive, but only Goods and Truths, and forasmuch as they know this by Means of their Rationality, (for if they did not know it, they would not pretend to such Things) therefore they possess human Vitality [*Vitale humanum*] in their Images. Who doth not know, that the Quality of a Man is determined by what he is interiorly, consequently that he is a real Man, who is interiorly such as he wisheth to seem exteriorly, and that he is an Image [*Simulacbrum*] or Counterfeit, who is only a Man exteriorly, and not interiorly; think as
you

you speak in Favour of God, of Religion, and of Justice and Sincerity, and you will be a Man, and then the Divine Providence will be your Prudence, and you will discern in others that self-derived Prudence is Insanity.

312. II. *That Man from self-derived Prudence persuades himself, and confirms in himself the Idea, that every Good and Truth is in himself, and from himself, and in like Manner every evil and false Principle.* Institute an Argumentation or Course of Reasoning by Analogy between natural Good and Truth, and spiritual Good and Truth: Inquire first what is true and good in the Sight of the Eye; is not that true therein which is called beautiful, and that good therein which is called delightful? for Delight is felt from seeing beautiful Objects. Inquire next what is true and good in the Sense of Hearing; is not that true therein which is called harmonious, and that good therein which is called sweet and pleasant? for Sweetness or Pleasure is felt from hearing harmonious Sounds. It is the same with the other Senses; hence it is evident what natural Truth and Good are: Consider now what spiritual Truth and Good are; is spiritual Truth any Thing else but the Beauty and Harmony of spiritual Things and Objects? and is spiritual Good any Thing else but the Delight and Pleasure arising from a Perception of their Beauty or Harmony? Let us now see, whether any Thing

can be asserted of the one which is not true of the other, or of what is natural which is not true of what is spiritual; of what is natural it is said, that what is beautiful and delightful to the Eye flows from external Objects, and what is harmonious and sweet to the Ear flows from Instruments; in what Respect is the Case different with the organic Substances of the Mind? It is said of the latter, that those Things (viz. Beauty and Delight) are in them, and of the former [natural Organs] that they flow into them [or as we say in English, impress them]; but if it be asked why it is said that they flow in, or enter by Influx, no other Answer can be given, than that it is so, because there appears a Distance between the Organ of Sense and that which impresses or flows into it; and if it be asked, why in the other Instance, it is said of spiritual Objects, that they are in the Mind and its organized Substances; no other Answer can be given, than that it is so, because there doth not appear any Distance between them; consequently that it is the Appearance of Distance which causeth a different Notion to take Place respecting the Things which a Man thinks and perceives, and the Things which he sees and hears: But this falls to the Ground, when it is known that the Spiritual Principle doth not exist in Distance as the Natural does; think of the Sun and Moon, or of Rome and Constantinople; do they not exist in Thought without Distance,

Distance, provided such Thought be not connected with Experience acquired by Sight or by Hearing? Why then do you persuade yourself, because Distance does not appear in Thought, that Good and Truth, as also Evil and the False Principle exist there, and do not enter by Influx? To this I will add a Fact known by Experience, and which is common in the spiritual World; one Spirit can infuse his Thoughts and Affections into another Spirit, without the other's knowing, but that the same is of his own Thought and Affection; this is called in that World thinking from another, and thinking in another; I have seen this done a thousand Times, and have also done it an hundred Times myself; and yet the Appearance of Distance was considerable; but as soon as they knew that it was another who infused those Thoughts and Affections, they were angry, and turned themselves away, acknowledging nevertheless that Distance doth not appear in the internal Sight or Thought, unless it be discovered, as it doth in the external Sight or Eye, and that hence it is, that it is thought to enter into the latter by Influx. To this Fact I can add my own daily Experience; evil Spirits have often injected Evils and Falses into my Thoughts, which appeared to me as if they were in myself, and from myself, or as if I thought them myself; but forasmuch as I knew that they were Evils and Falses, I endeavoured to find out who injected them, and they

they were detected and driven away, and they were at a considerable Distance from me. Hence it may appear that all Evil with it's false Principle flows from Hell, and that all Good with it's Truth flows from the Lord, and that they both appear as if they were in Man.

313. The Nature and Quality of those who are in self-derived Prudence, and of those who are in Prudence not self-derived, and who are thence in the Divine Providence, is described in the Word by Adam and his Wife Eve in the Garden of Eden, where there were two Trees, the Tree of Life, and the Tree of the Knowledge of Good and Evil, and by their eating of the latter; that by Adam and his Wife Eve, in the internal or spiritual Sense, is meant and described the Lord's most ancient Church upon this Earth, which was more noble and celestial than any that succeeded it, may be seen above, n. 241; by the rest is signified as follows; by the Garden of Eden is signified the Wisdom of the Men of that Church; by the Tree of Life, the Lord with Respect to his Divine Providence; and by the Tree of Knowledge, Man with Respect to his self-derived Prudence; by the Serpent, the Sensuality and Propriety (or Proprium) of Man, which in itself is Self-Love, and the Pride of his own Intelligence, consequently the Devil and Satan; by eating of the Tree of Knowledge, the Appropriation of Good and Truth, as if they were

were not from the Lord and consequently of the Lord, but from Man himself and consequently of Man, that is, his own; and forasmuch as Good and Truth are Things really Divine in Man, for by Good is meant the Whole of Love, and by Truth the Whole of Wisdom, therefore if Man claims them to himself as his own, he cannot but think himself like a God, wherefore the Serpent said, "*In the Day that ye eat thereof, then your Eyes shall be opened, and ye shall be as God, knowing Good and Evil,*" Gen. iii. 5; so also do they think who are in Self-Love, and thence in the Pride of self-derived Intelligence in Hell; by the Condemnation of the Serpent is signified the Condemnation of Man's own proper Love and proper Intelligence; by the Condemnation of Eve the Condemnation of the voluntary Proprium [or Will proper to Man], and by the Condemnation of Adam the Condemnation of the intellectual Proprium [or Understanding proper to Man]; by Thorns and Thistles, which the Earth shall bring forth, is signified mere Falsehood and Evil; by their being cast out of the Garden is signified Deprivation of Wisdom; by the guarding of the Way to the Tree of Life, the Lord's provident Care to protect the holy Things of the Word and of the Church from Violation; by the Fig-Leaves wherewith they covered their Nakedness, are signified moral Truths, under which were

concealed the Things appertaining to their Love and Pride; and by the Coats of Skins, with which they were afterwards clothed, are signified Appearances of Truth, in which alone they were principled. This is the spiritual Meaning of those Things. But he who chooses, may remain in the literal Sense, only let him know that it is so understood in Heaven.

314. What Sort of Persons they are, who are infatuated by self-derived Intelligence, may appear from their Imaginations in Matters of interior Judgment; as for Example, concerning Influx, Thought, and Life. Concerning INFLUX, they think inversely, as that the Sight of the Eye flows into the internal Sight of the Mind, which is the Understanding, and that the Hearing of the Ear flows into the internal Hearing, which is also the Understanding; and they do not perceive, that the Understanding from the Will flows into the Eye, and into the Ear, and not only constitutes those Senses, but also uses them as it's Instruments in the natural World: But because this is not according to Appearance, they do not perceive it; only if it be affirmed that what is Natural doth not flow into what is Spiritual, but what is Spiritual into what is Natural, still they think, What is that which is Spiritual but Somewhat more purely Natural? Moreover, doth it not appear, that when the Eye sees any beautiful Object, or the Ear hears any harmonious Sound,

Sound, the Mind, which is the Understanding and Will, is delighted, not knowing that the Eye doth not see from itself, nor the Tongue taste from itself, nor the Nose smell from itself, nor the Skin feel from itself, but that it is the Mind or Spirit of Man, which there perceives such Things by the Sense, and thence is affected according to the Quality of the Sense; but still that the Mind or Spirit of Man does not feel them from itself, but from the Lord; and that to think otherwise, is to think from Appearances, and if it be confirmed, from Fallacies. Concerning THOUGHT, they say, that it is Somewhat modified in the Air, varied according to it's Objects, and enlarged in Proportion as it is cultivated; therefore, that Ideas of Thought are Images, like Meteors appearing in the Air; and that the Memory is a Table upon which they are impressed; not knowing that Thoughts exist alike in Substances purely organic, as the Sight and Hearing do in their's: Let them only look into the Brain, and they will see that it is full of such Substances; injure them, and you will bring on a Delirium; destroy them, and you will die: But what Thought is, and also what Memory is, may be seen above, n. 279, towards the End. Concerning LIFE, they know no other, than that it is a certain Activity of Nature, which causeth itself to be felt diversely, as the living Body moves itself organically: If it be alledged, that if this be

the Case, Nature lives; this they deny, but maintain that Nature giveth Life: If you say, is not Life then dissipated when the Body dies? they answer, that Life remains in a Particle of Air which is called the Soul: If you say, what then is God, is not He Life itself? Here they are silent, and will not declare what they think: If you say, will you not acknowledge that the Divine Love and the Divine Wisdom are Life itself? they answer, what is Love, and what is Wisdom? For in their Fallacies they do not see what Love and Wisdom are, nor what God is. These Observations are adduced, that it may be seen how Man is infatuated by self-derived Prudence, because he draws all his Conclusions from Appearances, and thereby from Fallacies.

316. The Reason why self-derived Prudence persuades and confirms the Idea, that every Good and Truth is from Man and in Man, is, because self-derived Prudence is the intellectual Proprium of Man flowing from Self-Love, which is the voluntary Proprium of Man, and that which is his Proprium cannot do otherwise than make all Things his own; for it cannot be elevated by him: All who are led by the Divine Providence of the Lord, are elevated above their Proprium, and then they see that all Good and Truth are from the Lord; yea they see also, that that which is from the Lord in Man, is perpetually of the Lord, and never of Man. He who thinks otherwise,

wife, is like one who hath Goods of his Master deposited in his Hands, and lays Claim to them, or appropriates them to himself as his own, who is therefore not a Steward, but a Thief; and forasmuch as the Proprium of Man is Nothing but Evil, therefore he also immerses them into his Evil, whereby they will be consumed, like Pearls cast into Dung, or dissolved in Acids.

317. III. *That every Thing, of which a Man is persuaded, and in which he is confirmed, remains as if proper to him, or becomes his Proprium or Property.*

It is thought by many, that no Truth can be seen by Man, except from Things confirmed; but this is false: In Things which relate to the civil Government and Œconomy of a Kingdom or State, what is useful and good cannot be seen, unless several of the Statutes and Ordinances therein be known; nor in Matters of a judicial Nature, unless Laws be known; nor in natural Things, as in Physics, Chemistry, Anatomy, Mechanics, and the like, unless a Man be instructed in Sciences; but in Things purely of a rational, moral, and spiritual Nature, Truths appear merely from their own Light, provided a Man, by Means of a good Education, be made in some Degree rational, moral, and spiritual: The Reason is, because every Man, with Respect to his Spirit, which it is that thinks, is in the spiritual World, and is one among those who live there, consequently is in spiritual Light, which illuminates

illuminates the Interiors of his Understanding, and as it were dictates; for spiritual Light in it's Essence is the Divine Truth of the Lord's Divine Wisdom: Hence Man hath Power to think analytically, to form Conclusions concerning Justice and Rectitude in Judgments, and to see Honesty in moral Life, and Good in spiritual Life; and likewise many Truths, which do not fall into Darkeness, except by the Confirmation of Falses: These Things Man sees comparatively just as he sees the Mind of another in his Face, and perceives his Affections from the Sound of his Voice, without any other Knowledge, than what is inherent in every one: Why should not Man see the Interiors of his Life which are spiritual and moral, by Influx, in a certain Degree, when there is no Animal which doth not know it's Necessaries, which are natural, by Influx? Birds know how to make their Nests, lay their Eggs, hatch their young, and choose their Food; besides other wonderful Things, which are called Instinct.

318. But how the State of Man is changed by Confirmations and consequent Persuasions, shall now be shewn in the following Order. 1. That there is Nothing but what may be confirmed, and the False more easily than the Truth. 2. That when the False is confirmed, Truth does not appear; but that from confirmed Truth, the False does appear. 3. That to be able to confirm whatsoever

whatsoever a Man pleases, is not Intelligence, but only Ingenuity, which may take Place even in the most wicked. 4. That there may be intellectual Confirmation, and not at the same Time voluntary; but that all voluntary Confirmation is also intellectual. 5. That the voluntary and at the same Time intellectual Confirmation of Evil, causeth Man to think that his own Prudence is all, and the Divine Providence Nothing; but not the intellectual Confirmation thereof alone. 6. That every Thing confirmed by the Will, and at the same Time by the Understanding, remains to Eternity; but not that which is only confirmed by the Understanding. With Respect to the FIRST: *That there is Nothing but what may be confirmed, and the False more easily than the Truths* What may not be confirmed, when it is confirmed by Atheists, that God is not the Creator of the Universe, but that Nature is the Creator of herself; that Religion is only an external Means of Restraint, and calculated for the simple and the vulgar; that Man is like a Beast, and that he dies in like Manner? What may not be confirmed, when it is confirmed that Adulteries are allowable, as also clandestine Thefts, Frauds, and deceitful Arts; that Cunning is Intelligence, and Malice Wisdom? Who doth not confirm his own Heresy? Are there not Volumes full of Confirmations in Favour of the two reigning Heresies in the Christian World? Establish ten Heresies even

even of an abstruse Nature, and tell an ingenious Person to confirm them, and he will confirm them all: If you afterwards view them only from their Confirmations, will you not see Falses as if they were Truths? Inasmuch as every false Principle hath a lucid Appearance in the natural Man, arising from his Appearances and Fallacies, which is not the Case with Truth, except in the spiritual Man, it is evident that the False can be confirmed more easily than the Truth. In Order that it may be known, that every false Principle and every Evil can be confirmed in such a Manner, that the false Principle may appear true, and the evil Principle good, take the following Example; let it be confirmed, that Light is Darknesh, and Darknesh Light; may it not be said, What is Light in itself? Is it any Thing but a certain Appearance in the Eye according to it's State? What is Light when the Eye is shut? Have not Bats and Owls such Eyes, that they see Light as Darknesh, and Darknesh as Light? I have heard some Persons say, that they can see in the same Manner, and of the Internals I have heard, that although they are in Darknesh, yet they see one another; do not Men see Light at Midnight in their Dreams? Is not Darknesh therefore Light, and Light Darknesh? But it may be answered, What is this to the Purpose? Light is Light, as Truth is Truth; and Darknesh is Darknesh, as what is False is False. Take another Example;

let it be confirmed that a Raven is white; may it not be said, his Blackness is only a Shade, which is not his real Colour? his Feathers are inwardly white, and so is his Body; these are the Substances of which he consists; since his Blackness is only a Shade, therefore a Raven turns white when he grows old, and some such have been seen; what is Black in itself but White? Grind black Glass, and you will see that the Powder is white; therefore when you call a Raven black, you speak from the Shade and not from the Reality: But it may be answered, what is this to the Purpose? At this Rate it might be said that all Birds are white. These Cases, although they are contrary to sound Reason, are adduced, to the End it may be seen, that Falsehood diametrically opposite to Truth, and Evil diametrically opposite to Good, may be confirmed. *SECONDLY: That when the False is confirmed, Truth does not appear; but that from confirmed Truth, the False does appear:* All False is in the Dark, and all Truth is in the Light, and in the Dark Nothing appears, yea neither can it be known what it is, but by feeling it; not so in the Light; wherefore also, in the Word, Falses are called Darkness, and thence they who are in Falses, are said to walk in Darkness and in the Shadow of Death; and on the other Hand, Truths are there called Light, and thence they who are in Truths, are said to walk in the Light,

and are called the Children of Light. That when the False is confirmed, Truth does not appear, and that from confirmed Truth, the False does appear, is evident from many Considerations; as for Example, who would see any spiritual Truth if the Word did not teach it? Would not thick Darknes prevail, which could not be dispelled, but by the Light in which the Word is, and with such as desired to be enlightened? What Heretic can see his own Falses, except he admit the genuine Truth of the Church? He does not see them before: I have discoursed with those, who have confirmed themselves in Faith separated from Charity, and when they were asked whether they saw so many Things in the Word about Love and Charity, about Works and Actions, about keeping the Commandments, and that he is happy and wise who doeth them, and he is foolish who doth not do them, they said, that when they read those Things, they saw no otherwise than that they are Faith, and so passed them over, as it were with their Eyes shut. They who have confirmed themselves in Falses, are like those who see Images pictured on a Wall, and when they are in the Shade of Evening, those Pictures seem to them in their Phantasy like a Horse or a Man, which visionary Image is dispelled by the influent Light of Day. Who can perceive the spiritual Uncleanness of Adultery, unless he is in the spiritual

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Cleanness

Cleanness of Chastity? Who can feel the Cruelty of Revenge, but he who is in Good arising from neighbourly Love? What Adulterer, or what revengeful Person, does not sneer at those, who call their Delights infernal, and on the other Hand the Delights of conjugal and neighbourly Love celestial, and so on? *THIRDLY: That to be able to confirm whatsoever a Man pleases, is not Intelligence, but only Ingenuity, which may take Place even in the most wicked:* There are some very dexterous Confirmers, who do not know any Truth, and yet can confirm both Truth and Falsehood; and some of them say, what is Truth? Is there any such Thing existing? Is not that Truth which I make true? And nevertheless these in the World are thought intelligent, and yet they are only Plaisterers of the Wall; no others are intelligent, but they who perceive Truth to be Truth, and confirm the same by Truths continually perceived; these two Kinds of Men are not easily distinguished, because it is not easy to distinguish between the Light of Confirmation and the Light of the Perception of Truth, neither doth it appear otherwise than that they who are in the Light of Confirmation, are also in the Light of the Perception of Truth, when nevertheless the Difference is as great as between the Light of Infatuation and genuine Light; and the Light of Infatuation in the spiritual World is of such a Nature, that it is turned

into Darkness when genuine Light flows in; such infatuating Light have many in Hell, who, when they are admitted into genuine Light, see Nothing at all; from which it is evident, that to be able to confirm whatsoever a Man pleases, is only Ingenuity, attainable even by the most wicked. *FOURTHLY: That there may be intellectual Confirmation, and not at the same Time voluntary; but that all voluntary Confirmation is at the same Time intellectual:* Take these Examples by Way of Illustration; they who confirm Faith separate from Charity, and yet live a Life of Charity; and in general they who confirm the False of Doctrine, and yet do not live according to it, are those who are in intellectual Confirmation, and not at the same Time in voluntary Confirmation; but they who confirm the False of Doctrine, and live according to it, are those who are in voluntary and at the same Time intellectual Confirmation: The Reason is, because the Understanding doth not flow into the Will, but the Will into the Understanding. Hence also it is evident, what the False of Evil is, and what the False which is not of Evil; the Reason why the False which is not of Evil can be conjoined with Good, but not the False of Evil, is, because the False which is not of Evil is the False in the Understanding and not in the Will, and the False of Evil is the False in the Understanding from Evil in the Will. *FIFTHLY: That the voluntary*
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and at the same Time intellectual Confirmation of Evil causeth Man to think self-derived Prudence is All, and the Divine Providence Nothing; but not the intellectual Confirmation thereof alone. There are many who confirm the Efficacy of self-derived Prudence in themselves from Appearances in the World, but yet do not deny the Divine Providence; their's is only intellectual Confirmation; whereas such as deny at the same Time the Divine Providence, their's is voluntary Confirmation also; but this last, together with Persuasion, takes Place principally in those who are Worshippers of Nature, and at the same Time Worshippers of themselves. SIXTHLY: That every Thing confirmed by the Will, and at the same Time by the Understanding, is permanent to Eternity; but not that which is only confirmed by the Understanding; for that which is of the Understanding only, is not in Man, but without him, inasmuch as it is only in his Thought, and Nothing enters into Man, and is appropriated to him, but what is received by the Will, for this becomes of his Life's Love; that this abideth to Eternity, shall be shewn in the next Number.

319. The Reason why every Thing confirmed in the Will, and at the same Time by the Understanding, abideth to Eternity, is, because every one is his own Love, and his Love is of his Will; also because every Man is his own Good or his own Evil, for all that is called Good which is of
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the Love, the same with Respect to Evil. Forasmuch as Man is his own Love, he is also the Form of his own Love, and may be called the Organ of his Life's Love. It was said above, n. 279, that the Affections of Man's Love and the Thoughts derived from them are Changes and Variations of the State and Form of the organic Substances of his Mind, and it shall now be shewn what the Nature and Quality of those Changes is; an Idea of them may be had from the Heart and Lungs, in that there are alternate Expansions and Compressions, or Dilatations and Contractions, which in the Heart are called it's Systole and Diastole, in the Lungs Respirations; which are reciprocal Extensions and Retractions, or Distensions and Coarctations of it's Lobes; these are the Changes and Variations of the State of the Heart and Lungs: The like takes Place in the other Viscera of the Body, and also in the Parts thereof, by which the Blood and animal Juices are received and circulated. There are also similar Changes and Variations of State in the organic Forms of the Mind, which are the Subjects of Man's Affections and Thoughts, as was shewn above; with this Difference, that the Expansions and Compressions, or Reciprocations of the latter, are respectively in so much greater Perfection, that they cannot be expressed in Words of natural Language, but only in Words of spiritual Language, which can only import, that they

they are vortical Ingyrations, and Egyrations, after the Manner of perpetual spiral Circumflexions, wonderfully confasciculated into Forms receptive of Life. But the Nature of these purely organic Substances and Forms in the Wicked and in the Good shall now be explained; with the Good they are spirally convoluted forwards, but with the Wicked backwards, and those which are spirally convoluted forwards are turned to the Lord, and receive Influx from him; but those which are spirally convoluted backwards, are turned towards Hell, and receive Influx from thence: It is to be noted, that in Proportion as they are turned backwards, in the same Proportion they are open behind, and closed before, but on the contrary, that in Proportion as they are turned forwards, in the same Proportion they are open before, and closed behind. Hence it may appear, what Kind of a Form, or what Kind of an Organ a wicked Man is, and what Kind of a Form, or what Kind of an Organ a good Man is, and that they are turned contrarywise; and forasmuch as an Inversion once induced cannot be retwisted, it is evident that such as it is when a Man dies, such it remains to Eternity: It is the Love of Man's Will, which makes this Turning, or which converts and inverts, for, as was said above, every Man is his own Love; hence it is, that every one after Death goeth in the Way of his Love; he who is in good Love to
Heaven,

Heaven, and he who is in evil Love to Hell, neither doth he rest till he is in that Society where his ruling Love is; and what is wonderful, every one knows the Way, as though he smelt it with his Nose.

320. IV. *That if Man would believe, which is the Truth, that every Thing good and true is from the Lord, and every Thing evil and false is from Hell, he would neither appropriate Good to himself, and make it meritorious, nor would he appropriate to himself Evil, and make himself guilty of it.* But forasmuch as these Things are contrary to the Belief of those, who have confirmed in themselves the Appearance, that Wisdom and Prudence are from Man, and do not flow in according to the State of the Mind's Organization, treated of above, n. 319, therefore they shall be demonstrated; and that it may be done distinctly, the following Order shall be observed. 1. That he who confirms in himself the Appearance, that Wisdom and Prudence are from Man and thence in him as his own, cannot see otherwise, than that if this were not the Case, he would not be Man, but either a Beast or a Statue; when nevertheless the contrary is true. 2. That to believe and think, what is the Truth, that every Thing good and true is from the Lord, and that every Thing evil and false is from Hell, appears to be impossible, when nevertheless it is truly human and thence angelic. 3. That so to believe and think

think ^{is} ~~it~~ impossible to those, who do not acknowledge the Lord's Divinity, and who do not acknowledge Evils to be Sins; but that it is possible to those, who acknowledge those two Things.

4. That they who are in the Acknowledgment of these two Things, only reflect upon Evils in themselves, and cast them out from themselves, into Hell from whence they come, in Proportion as they shun and hold them in Aversion as Sins.

5. That thus the Divine Providence neither appropriates Evil nor Good to any one, but that self-derived Prudence appropriates both.

321. But these Articles shall be explained in the Order proposed. FIRST: *That he who confirms in himself the Appearance, that Wisdom and Prudence are from Man, and thence in him as his own, cannot see otherwise, than that if this were not the Case, he would not be a Man, but either a Beast or a Statue; when nevertheless the contrary is true.* It is a Law of the Divine Providence, that Man should think as from himself, and that he should act prudently as from himself, but yet should acknowledge that he doeth so from the Lord; hence it follows, that he who thinks and acts prudently as from himself, and at the same Time acknowledges that he does so from the Lord, the same is a Man, but not he who confirms in himself an Idea, that all that he thinks and does is from himself; nor he, who, because he knoweth that Wisdom and Prudence are from

God, waits for Influx; for the latter becomes like a Statue, and the former like a Beast: That he who waits for Influx is like a Statue, is evident; for he must stand or sit motionless, with his Hands hanging down, and his Eyes either shut or wide open without Motion, neither thinking nor breathing; and what Life in such Case is there in him? That he who believes that all he thinks and does, is from himself, is not unlike a Beast, may also be evident; for he thinks only from the natural Mind, which Man hath in common with Beasts, and not from the rational spiritual Mind, which is the Mind truly human; for this latter Mind acknowledges, that God only thinks from himself, and that Man thinks from God; wherefore also Men of that Description [who think only from the natural Mind] know no Difference between Man and Beast, except that a Man speaks and a Beast utters Sounds, and imagine that they both die alike. Of those who wait for Influx, it may be expedient to observe further, that they do not receive any Influx, except a few who from their Hearts desire it; these sometimes receive some Answer by lively Perception in Thought, or by tacit Speech therein, and rarely by any manifest Speech, and then it is to this Effect, that they may think and act as they will or as they can, and that he who acts wisely is a wise Man, and he who acts foolishly is a Fool; and they are never instructed
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what they ought to believe and what they ought to do; and this to the End that human Rationality and Liberty may not be destroyed, which consists in every one's acting from Free-Will according to Reason, to all Appearance as from himself. They who are instructed by Influx what they ought to believe and to do, are not instructed by the Lord, nor by any Angel of Heaven, but by some Spirit of an Enthusiast, Quaker, or Moravian, and are seduced. All Influx from the Lord is effected by Illumination of the Understanding, and by the Affection of Truth, and by the Influx of the latter into the former. SECONDLY: *That to believe and think what is the Truth, that every Thing good and true is from the Lord, and that every Thing evil and false is from Hell, appears to be impossible; when nevertheless it is truly human and thence angelic.* - To believe and think that every Thing good and true is from God, appears possible, provided Nothing further be said; the Reason is, because it is conformable to theological Faith, against which it is not allowable to think; but to believe and think that every Thing evil and false is from Hell, appears impossible, because in this Case it would also be believed, that Man could think Nothing; nevertheless Man thinks as from himself, although from Hell, because it is the Gift of the Lord to every one, that Thought, whencesoever it comes, may appear in him as his own, otherwise Man

would not live as Man, neither could he be brought out of Hell, and introduced into Heaven, that is to say, reformed, as is abundantly shewn above: Wherefore also the Lord giveth Man to know, and thence to think, that he is in Hell if he is in Evil, and that he thinks from Hell if he thinks from Evil; and moreover he giveth him to think of the Means whereby he may escape out of Hell, and not think from thence, but enter into Heaven and there think from the Lord; and he likewise giveth Man Freedom of Election; from which Considerations it may be seen, that Man can think what is Evil and False as from himself, and can also think that the one and the other is Evil and False; consequently that it is only an Appearance that it is from himself, without which Appearance Man would not be Man. The essential human Principle and thence the angelic consists in thinking from the Truth, and this is the Truth, that Man doth not think from himself, but that it is given him by the Lord to think, in all Appearance as from himself. *THIRDLY: That so to believe and think is impossible to those, who do not acknowledge the Lord's Divinity, and who do not acknowledge Evils to be Sins; and that it is possible to those who acknowledge these two Things.* The Reason why it is impossible to those who do not acknowledge the Lord's Divinity, is, because the Lord only giveth Man to think and will, and they who do not acknowledge

acknowledge the Lord's Divinity, being separated from him, imagine that they think from themselves: The Reason why it is also impossible to those who do not acknowledge that Evils are Sins, is, because they think from Hell, and every one there supposes that he thinks from himself. But that it is possible to those who acknowledge the Lord's Divinity, and that Evils are Sins, may appear from what hath been abundantly adduced above, n. 288 to 294. *FOURTHLY: That they who are in the Acknowledgment of those two Things, only reflect upon Evils in themselves, and cast them out into Hell from whence they come, in Proportion as they shun and hold them in Aversion as Sins.* Who doth not, or may not know, that Evil is from Hell, and that Good is from Heaven? And who may not thence know, that in Proportion as Man shunneth and holdeth Evil in Aversion, in the same Proportion he shunneth and holdeth Hell in Aversion? And who may not thence know, that in Proportion as any one shunneth and holdeth Evil in Aversion, in the same Proportion he willeth and loveth Good, therefore that in the same Proportion he is brought out of Hell by the Lord, and led to Heaven? These Things every rational Man may see plainly, provided he knows that there is a Heaven and a Hell, and that Evil and Good have each their separate Origin; now if Man reflects upon Evils in himself, which is the same Thing as to examine himself, and shunneth

neth them, then he disengageth himself from Hell, and casteth it behind him, and introduceth himself into Heaven, and there seeth the Lord Face to Face; it is said that Man doeth this, but he only doeth it seemingly from himself, and therefore from the Lord. When Man acknowledgeth this Truth from a good Heart and pious Faith, then it lieth inwardly concealed in every Thing that he thinketh and doeth afterwards as from himself, like the prolific [Quality] in Seed, which internally accompanies it even until the Production of new Seed; and like the Pleasure of Appetite for that Food which a Man hath once found to be salutary; in a Word, it is like the Heart and Soul in every Thing that he thinketh and doeth. *FIFTHLY: That thus the Divine Providence neither appropriates Evil nor Good to any one, but that self-derived Prudence appropriates both:* This follows as a Consequence of all that hath been said: The End of the Divine Providence is Good; this therefore it intendeth in every Operation; wherefore it doth not appropriate Good to any one, for thereby such Good would become meritorious; neither doth it appropriate Evil to any one, for thereby it would make him guilty of Evil: Nevertheless Man doeth both from his Proprium, because that is Nothing but Evil; the Proprium of his Will is Self-Love, and the Proprium of his Understanding is the Pride of self-derived

self-derived Intelligence, and from the latter proceeds self-derived Prudence.



*That every Man may be reformed, and
that there is no such Thing as Pre-
destination.*

322. **S**OUND Reason dictates that All are predestined to Heaven, and none to Hell; for all are born Men, and thence the Image of God is in them; the Image of God in them consists in their being able to understand Truth, and to do Good; to be able to understand Truth is from the Divine Wisdom, and to be able to do Good is from the Divine Love; this Power is the Image of God, which abideth in a Man of sound Mind, and is not eradicated; hence it is, that he can be made a civil and moral Man, and he who is a civil and moral Man, the same can also be made spiritual, for what is civil and moral is the Receptacle of what is spiritual; he is called a civil Man, who knoweth the Laws of his Kingdom whereof he is a Citizen, and liveth according to them; and he is called a moral Man, who maketh those Laws his Morals, and
his

his Virtues, and liveth conformably to them from Reason. I will now tell you how civil and moral Life is a Receptacle of spiritual Life; live according to those Laws not only considered as civil and moral Laws, but also as Divine Laws, and you will be a spiritual Man. There scarcely exists a Nation so barbarous, as not to have given the Sanction of it's Laws to the Prohibition against committing Murder, corrupting the Wife of another, stealing, false Testimony, and the Violation of whatever belongs to another; these Laws the civil and moral Man observes, in Order that he may be, or seem to be, a good Citizen; but if he doth not at the same Time consider these Laws as Divine, he is only a civil and moral natural Man, whereas if he considers them as Divine, he becomes a civil and moral spiritual Man; the Difference is, that the latter is not only a good Citizen of an earthly Kingdom, but also a good Citizen of the heavenly Kingdom, whereas the former is a good Citizen of an earthly Kingdom, but not of the heavenly Kingdom: The Goods which they do, distinguish them; the Goods which civil and moral natural Men do, are not Goods in themselves, for the Man and the World is in them; whereas the Goods, which civil and moral spiritual Men do, are in themselves Goods, because the Lord and Heaven is in them. Hence it is evident that every Man, since he is born such that he can be

made a civil and moral natural Man, is also born such that he can be made a civil and moral spiritual Man; it is only acknowledging God, and not doing Evils because they are in Opposition to God, but doing Good because it is in Favour of God; hereby Spirit entereth into Man's civil and moral Actions, and they receive Life; but without it, there is no Spirit in them, and therefore they have no Life; wherefore the natural Man, however civilly and morally he may act, is called dead, but the spiritual Man is called alive. It is of the Divine Providence of the Lord, that every Nation hath some Religion; and the Foundation of all Religion is an Acknowledgment that there is a God, for otherwise it is not called a Religion; and every Nation, which lives according to it's Religion, that is, which doth not do Evil because it is against it's God, receiveth Something spiritual into it's natural Principle. What Person, when he heareth any Gentile say, he will not do this or that because it is against his God, doth not say within himself, Will not this Man be saved? it appears as if it could not be otherwise; this sound Reason dictates to him. And on the other Hand, what Person, when he heareth a Christian say, I make no Account of this or that Evil, what doth it signify it's being said to be against God, doth not say within himself, Can this Man be saved? it appears as if he could not; this also sound Reason

dictates: If he saith, I was born a Christian, baptized, know the Lord, have read the Word, received the Sacrament; do these Things avail any Thing, when he breathes Murder, or Revenge leading to Murder, and doth not consider as Sins Adultery, secret Theft, false Testimony, or Lies, and various Violences; doth such a one think any Thing of God or of Life eternal? Doth he think that they have any Existence? Doth not sound Reason dictate, that such a one cannot be saved? These Things are said of the Christian, because the Gentile thinks more of God from Religion in his Life than the Christian doth. But of this more shall be said below in the following Order. 1. That the End of Creation is a Heaven out of the human Race. 2. That thence it is of the Divine Providence, that every Man is capable of being saved, and that they are saved, who acknowledge a God and lead a good Life. 3. That it is a Man's own Fault, if he is not saved. 4. That thus all are predestined to Heaven, and none to Hell.

323. I. *That the End of Creation is a Heaven out of the human Race.* That Heaven doth not consist of any others, than such as were born Men, is shewn in the Work concerning HEAVEN AND HELL, published at London, Anno 1758, and also above; and forasmuch as Heaven doth not consist of any others, it follows that the End of Creation is a Heaven out of the human Race.

That this was the End of Creation, was indeed shewn above, n. 27 to 45; but the same will be seen still more manifestly from an Explanation of the following Points. 1. That every Man is created to live to Eternity. 2. That every Man is created to live to Eternity in a State of Happiness. 3. That therefore every Man is created to go to Heaven. 4. That the Divine Love cannot do otherwise than desire it, and that the Divine Wisdom cannot do otherwise than provide for it.

324. Inasmuch as from these Considerations it may also be seen that the Divine Providence is no other Predestination than to Heaven, and that neither can it be changed into any other, it is here to be demonstrated, that the End of Creation is a Heaven out of the human Race, in the Order proposed. FIRST: *That every Man is created to live to Eternity.* In the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM, Part the Third and Fifth, it is shewn, that in Man there are three Degrees of Life, which are called natural, spiritual, and celestial, and that these Degrees are actually in every one; and that in Beasts there is only one Degree of Life, which is similar to the ultimate Degree in Man, called Natural; from which it follows, that Man, by the Elevation of his Life to the Lord, is capable (which Beasts are not) of being brought into such a State, as to be able to understand such Things

as are of the Divine Wisdom, and to will such Things as are of the Divine Love, consequently to receive the Divine [Influx], and he who can receive the Divine [Influx], so as to see and perceive it in himself, cannot be otherwise than conjoined with the Lord, and from that Conjunction cannot but live to Eternity. What would the Lord be with all his Creation of the Universe, if he had not also created Images and Likenesses of himself, to whom he might communicate his Divine [Influence]? In any other Case, would it not be like making Something to be, and not to be, or to exist, and not to exist, and this for no other Purpose, but that he might contemplate at a Distance a mere Shifting of Scenes, and continual Variations as upon a Theatre? Of what Use would the Divine [Principle] be in them, unless it were to the End that they might serve as Subjects to receive it more nearly, and to see and feel it? And forasmuch as the Divine [Being] is a Being of inexhaustible Glory, would he keep it to himself, or indeed could he? For Love wisheth to communicate it's own to another, yea, to give as much of it's own as it can; what then must the Divine Love do, which is infinite? Can such Love give, and then take away again? Would not this be to give what is to perish, which in itself is not any Thing internally, because when it perisheth it becometh Nothing, there not being in it that which Is; but he giveth
what

what Is, or what doth not cease to be, and that is eternal. In Order that every Man may live to Eternity, what is mortal about him is taken away, viz. his material Body, which is taken away by Death; thus his immortal Part, which is his Mind, is stripped naked, and then he becometh a Spirit in a human Form, his Mind being that Spirit. That the Mind of Man cannot die, the Sages or wise Men of Antiquity saw very plainly; for they said, how can the Soul or Mind die, when it has the Faculty of acquiring Wisdom? Their interior Idea on this Subject is known only to few at this Day, but it descended into their common Perception from Heaven, and was this, that God is Wisdom itself, whereof Man is a Partaker, and that God is immortal or eternal. Forasmuch as it hath been given me to converse with Angels, I will also relate Something on this Subject from Experience; I have conversed with some who lived many Ages ago, with some who lived before the Deluge, and some after the Deluge, and with some who lived in the Lord's Time, and with one of his Apostles, and with many who lived in the succeeding Ages, and they all seemed like Men of a middle Age, and said that they know not what Death is, but only that there is such a Thing as Damnation. Moreover all who have led a good Life, when they go to Heaven, enter into their juvenile Age in the World, and continue in it to Eternity, even those who were old and decrepid in the World; and Women, although

although they had been wrinkled and antiquated, return to the Flower of their Youth and Beauty. That Man after Death liveth to Eternity, is evident from the Word, where Life in Heaven is called Life everlasting, as in Matthew xix. 29. Chap. xxv. 46. Mark x. 17. Luke x. 25. Chap. xviii. 30. John iii. 15. 16, 36. Chap. v. 24, 25, 39. Chap. vi. 27, 40, 68. Chap. xii. 50. Also simply Life, Matth. xviii. 8, 9. John v. 40. Chap. xx. 31. The Lord said also to his Disciples, "Because I live, ye shall live also," John xiv. 19: And concerning the Resurrection, that "God is the God of the living, and not the God of the Dead;" also, "that they cannot die any more," Luke xx. 36, 38. *SECONDLY: That every Man is created to live to Eternity in a State of Happiness, follows of Course; for he who willeth that Man should live to Eternity, willeth also that he should live in a State of Happiness; what would eternal Life be without it? All Love willeth or desireth the Good of another, the Love of Parents desireth the Good of Children, the Love of the Bridegroom and of the Husband desireth the Good of the Bride and the Wife, and the Love of Friendship desireth the Good of Friends; what then must not the Divine Love do? And what is Good but Delight? and what Divine Good but eternal Beatitude? All Good is called Good from it's Delight or Beatitude: That indeed which is given and possessed is called Good, but unless it be also delightful, it is sterile*
Good,

Good, which is not Good in itself; hence it appears that eternal Life is also eternal Beatitude. This State of Man is the End and Purpose of Creation; that they only, who go to Heaven, are in this State, is not the Lord's Fault, but the Fault of Man; that the Fault is in Man, will be seen in what follows. *THIRDLY: That therefore every Man is created to go to Heaven:* This is the End of Creation; but the Reason why all do not go to Heaven, is, because they imbibe the Delights of Hell which are opposite to the Beatitude of Heaven, and they who are not in the Beatitude of Heaven, cannot enter into Heaven, for they cannot bear it. No one who enters the spiritual World, is refused the Liberty of ascending into Heaven; but he who is in the Delight of Hell, when he comes there, hath a Palpitation at his Heart, labours in his breathing, begins to lose all Life, is in Anguish and Torment, and rolls himself about like a Serpent laid before the Fire; this is the Case, because Opposites act oppositely. Nevertheless, forasmuch as they were born Men, and thereby in the Faculty of thinking and willing, and consequently in the Faculty of speaking and acting, they cannot die; but since they cannot live with any others, but those who are in a similar Delight of Life, they are sent to them; consequently they who are in the Delights of Evil, are remanded to those who are like themselves; and they who are in the Delights of
Good,

Good, also to their like: Yea, it is allowed every one to be in the Delight of his Evil, provided he does not infest those who are in the Delight of Good; but forasmuch as Evil cannot do otherwise than infest Good, for in Evil there is Hatred against Good, therefore lest they should do Mischief, they are removed, and cast down into their proper Places in Hell, where their Delight is turned to what is undelightful. But this doth not prevent Man from being by Creation, and consequently by Birth, such, that he may go to Heaven; for every one goes to Heaven who dies an Infant, is educated and instructed there, as a Man is in the World, and by the Affection of Good and Truth imbibes Wisdom, and becomes an Angel: The same might be the Case with Man, who is educated and instructed in the World, for the same Capability which is in an Infant is in him; concerning Infants in the spiritual World, see the Work on HEAVEN AND HELL, published in London, 1758, n. 329 to 345. The Reason why the Case is not the same with many in the World, is, because they love the first Degree of their Life, which is called the natural Degree, and will not recede from it and become spiritual, and the natural Degree of Life, considered in itself, loves Nothing but Self and the World, for it coheres with the bodily Senses, which also communicate with the World; but the spiritual Degree of Life, considered in itself, loveth the Lord and
Heaven,

Heaven, and also itself and the World, but God and Heaven as superior, principal, and governing, and Self and the World as inferior, instrumental, and subservient. *FOURTHLY: That the Divine Love cannot do otherwise than will it, and that the Divine Wisdom cannot do otherwise than provide for it:* That the Divine Essence is Divine Love and Divine Wisdom, was fully shewn in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM; it is also demonstrated there, n. 358 to 370, that in every human Embryo the Lord formeth two Receptacles, one of the Divine Love and the other of the Divine Wisdom, the Receptacle of Divine Love for the future Will of Man, and the Receptacle of Divine Wisdom for his future Understanding; and that thus he hath endued every Man with a Faculty of willing Good, and a Faculty of understanding Truth. Now forasmuch as these two Faculties of Man are given him from his Birth by the Lord, and thence the Lord is in them, as in his own in Man, it is evident that his Divine Love cannot will otherwise, than that Man should go to Heaven, and there enjoy eternal Beatitude; and also that his Divine Wisdom cannot do otherwise than provide for it. But forasmuch as it is of his Divine Love, that Man should feel heavenly Beatitude in himself as his own, and this cannot be done, unless Man is perfectly kept in the Appearance, that he thinks, wills, speaks, and acts from himself,

therefore he cannot lead Man any otherwise than according to the Laws of his Divine Providence.

325. II. *That thence it is of the Divine Providence that every Man is capable of being saved, and that they are saved who acknowledge a God, and lead a good Life.* That every one is capable of being saved, is evident from what hath been demonstrated above. Some are of Opinion, that the Church of the Lord is only in the Christian World, because the Lord is only known there, and the Word is there only; but yet there are many who believe, that the Church of God is common, or extended and spread over the whole Earth, consequently among those likewise who are ignorant of the Lord, and have not the Word; urging, that this is not their Fault, and that there is no Help for their Ignorance; and that it is not consistent with the Love and Mercy of the Lord, that any one should be born for Hell, when nevertheless they are equally Men as well as others. Now forasmuch as there is a Belief among Christians, if not among all, yet among many, that the Church is common, which also is called a Communion, it follows, that there are some very common or general [Essentials] of the Church, which are Ingredients in all Religions, and constitute that Communion: That these most common or general [Essentials] are the Acknowledgment of a God, and Good of Life, will be seen in the following Order. 1. That the Ac-

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knowledge

knowledge of a God causeth a Conjunction of God with Man, and of Man with God, and that the Negation of a God causeth a Disjunction.

2. That every one acknowledgeth God, and is joined unto him, according to the Good of his Life. 3. That the Good of Life, or to live well, is to shun Evils because they are contrary to Religion, therefore against God. 4. That these are the common [Essentials] of all Religions, by which every one may be saved.

326. But these Propositions are to be viewed and demonstrated separately. I. *That the Acknowledgment of a God causeth a Conjunction of God with Man, and of Man with God, and that the Denial of a God causeth a Disjunction.* Some may think, that they can alike be saved who do not acknowledge a God, as they who do, provided they lead a moral Life; saying, what does Acknowledgment signify? Does it not consist in Thought only? Cannot I easily acknowledge, when I know for certain, that there is a God? I have heard of Him, but I never saw Him; let me see Him, and I will believe. Such is the Language of many who deny God, when it is permitted them to reason freely with one who acknowledgeth God. But that the Acknowledgment of a God conjoins, and the Denial of a God separates, shall be illustrated by some Particulars known to me in the spiritual World: In that World, when any one thinks of another, and

desires to speak with him, the other immediately is present; this is common in the spiritual World, and never fails; the Reason is, because in the spiritual World there is no Distance, as in the natural World, but only an Appearance of Distance. Another Particular is, that as Thought from some Knowledge of another causeth his Presence, so Love from some Affection for another causeth Conjunction with him, whereby it comes to pass that they go together and converse in a friendly Manner, and dwell in one House, or in one Society, and often meet, and do mutual good Offices to each other: The Reverse also takes Place, in that he who doth not love another, and more especially he who hateth another, doth not see nor meet him, and the Distance between them is in Proportion to the Degree in which there is a Want of Love, or in which Hatred prevails; yea, if he is present, and then remembers his Hatred, he becometh invisible. From these Particulars it may appear, what is the Cause of Presence, and what the Cause of Conjunction in the spiritual World, namely, that Presence proceeds from Remembrance of another with a Desire to see him, and that Conjunction proceeds from the Affection which is of Love. It is the same with all Things which are in the human Mind; therein are Things innumerable, and all the Particulars there are consociated or conjoined according to Affections, or as one Thing loves another.

another. This Conjunction is spiritual Conjunction, which is like itself both in Things common, and in Things particular: This spiritual Conjunction derives it's Origin from the Conjunction of the Lord with the spiritual World, and the natural World, in common and in particular; from which Consideration it is evident, that in Proportion as any one acknowledgeth the Lord, and thinketh of him from Knowledges, in the same Proportion the Lord is present; and in Proportion as any one acknowledgeth him from the Affection of Love, in the same Proportion the Lord is conjoined with him; and on the contrary, that in Proportion as any one doth not acknowledge the Lord, in the same Proportion the Lord is absent, and that in Proportion as any one denieth him, in the same Proportion he is disjoined or separated from him. Conjunction causeth the Lord to turn the Face of Man to himself, and then to lead him; and Disjunction causeth Hell to turn the Face of Man to itself, and to lead him: Wherefore all the Angels of Heaven turn their Faces to the Lord as the Sun, and all the Spirits of Hell turn away their Faces from the Lord. Hence it is evident what is the Effect produced by the Acknowledgment of a God, and what by the Denial of a God. And they who deny God in the World, deny him after Death, and become organized according to the Description above, n. 319; and the Organization

tion induced in the World remains to Eternity. *SECONDLY: That every one acknowledgeth God, and is conjoined with him, according to the Good of his Life:* All who know any Thing of Religion, may know God; they can also speak of God from Science or the Memory, and some even think of God from the Understanding; but this, unless a Man leads a good Life, produces Nothing but Prefence, for he can nevertheless turn himself from God, and turn himself to Hell, which is the Case if he leads a bad Life. But no others can acknowledge God in their Hearts, except those who lead a good Life; these, according to the Good of their Life, the Lord turneth away from Hell, and turneth to himself; the Reason is, because these alone love God, for they love Divine Things which are from him, by doing them; the Divine Things, which are from God, are the Precepts of his Law; these are God, because He is his own proceeding Divine, and this is to love God; wherefore the Lord saith, "He that doeth my Commandments, he it is that loveth me; but he that doeth not my Commandments, loveth me not;" John xiv. 21 to 24. This is the Reason why there are two Tables of the Decalogue, one for God, and the other for Man; God continually operates, that Man may receive the Things which are in his Table, but if Man doeth not the Things which are in his Table, he doth not receive with Acknowledgment of Heart the Things which are in God's Table,

Table, and if he doth not receive them, he is not conjoined; wherefore those two Tables were joined together, that they might be one, and were called the Tables of the Covenant, and Covenant signifies Conjunction. The Reason why every one acknowledgeth God, and is conjoined with him according to the Good of his Life, is, because Good of Life is similar to the Good which is in the Lord, and which therefore is from the Lord; wherefore when Man is in the Good of Life, Conjunction is effected. It is the contrary with Evil of Life; this rejecteth the Lord. *THIRDLY: That Good of Life, or to live well, is to shun Evils because they are contrary to Religion, therefore against God: That this is Good of Life, or to live well, is fully shewn in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from Beginning to End. To which I will only add, that if you do Good in all Abundance, for Example, if you build Churches, adorn and fill them with Donations, lay out Money in Hospitals and Charities, give Alms daily, help Widows and Orphans, regularly perform the Ceremonies of Divine Worship, yea, if you think, speak, and preach Things holy as from the Heart, and yet do not shun Evils as Sins against God, all those Goods are not Goods, but are either hypocritical or meritorious; for there is inwardly Evil in them notwithstanding, inasmuch as the Life of every one is in all and every Thing*
that

that he doeth: But Goods are no otherwise made Goods, than by the Removal of Evil from them. Hence it is evident, that to shun Evils because they are contrary to Religion, and therefore against God, is to live well. *FOURTHLY: That these are common [Essentials] of all Religions, by which every one may be saved.* To acknowledge a God, and not to do Evil because it is against God, are two Things by Virtue of which Religion is Religion; if one of them is wanting, it cannot be called Religion, for to acknowledge a God and to do Evil, is contradictory, as well as to do Good and not to acknowledge a God, for one doth not take Place without the other. It is provided by the Lord, that there is some Religion almost every where, and that in every Religion there are these two Essentials; and it is also provided by the Lord, that every one who acknowledgeth a God, and doth not do Evil because it is against God, hath a Place in Heaven; for Heaven in the Complex resembles one Man, whose Life or Soul the Lord is; in that celestial Man there are all Things which are in a natural Man, with such a Difference as exists between Things celestial and natural. It is well known, that in a Man there are not only organized Forms, consisting of Blood-Vessels and nervous Fibres, which are called Viscera, but there are also Skins, Membranes, Tendons, Cartilages, Bones, Nails, and Teeth; these have Life in a less Degree

gree than the organized Forms themselves, to which they serve as Ligaments, Teguments, and Supports: That celestial Man, which is Heaven, in Order that there may be all these Parts in him, cannot be composed of Men of one Religion, but of Men of many Religions; hence it is, that all who apply to their Lives those two Universals of the Church, have a Place in that celestial Man, that is, in Heaven, and there enjoy Felicity, each in his Degree; but on this Subject see more above, n. 254. That these two Essentials are primary in every Religion, may appear from their being the two Essentials which the Decalogue teacheth, and the Decalogue was primary in the Word [*Primum Verbi*], and was promulgated from Mount Sinai by Jehovah *viva voce*, and written upon two Tables of Stone by the Finger of God, and then being deposited in the Ark it was called Jehovah, and constituted the Holy of Holies in the Tabernacle, and the most sacred Place in the Temple at Jerusalem, and all Things there derived their Sanctity from it alone; concerning the Decalogue in the Ark, more may be seen from the Word in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 53 to 61; to which I will add as follows: It is known from the Word that the Ark, in which were the two Tables, whereupon the Decalogue was written, was taken by the Philistines, and placed in the Temple of Dagon in Ashdod, and that Dagon

fell down before it to the Earth, and that afterwards his Head and the Palms of his Hands were separated from his Body, and lay upon the Threshold of the Temple; and that the Ashdodites and Ekronites by Reason of the Ark were smitten with Emerods to the Number of several Thousands, and that their Country was wasted by Mice; also, that the Philistines, by the Advice of the Chiefs of their Nation, made five Emerods, and five golden Mice, and a new Cart, and set the Ark upon it, and the Emerods and golden Mice beside it, and sent back the Ark by two Kine, which lowed in the Way before the Ark, to the Children of Israel, by whom the Kine and the Cart were sacrificed; see 1 Sam. Chap. v. and vi. It shall now be shewn what all these Particulars signified: The Philistines signified those who are in Faith separate from Charity; Dagon represented their Religion; the Emerods, whereby they were smitten, signified natural Loves, which when separated from spiritual Love are unclean; the Mice signified the Devastation of the Church by Falsifications of Truth; the new Cart upon which they sent back the Ark, signified new, but natural Doctrine, for Chariot in the Word signifies Doctrine grounded in spiritual Truths; the Kine signified good natural Affections; the golden Emerods signified natural Loves purified and made good; the golden Mice signified the Vastation of the Church removed by Good,

Good, for Gold in the Word signifies Good; the Lowing of the Kine in the Way, signified the difficult Conversion of the Concupiscences of Evil in the natural Man into good Affections; the offering the Kine with the Cart as a Burnt-Offering, signified that thus Atonement would be made to the Lord. These are the Things which are spiritually meant by those historical Facts; connect them into one Sense, and make the Application. That by the Philistines are represented those who are in Faith separate from Charity, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 49 to 54. And that the Ark, by Reason of the Decalogue therein contained, was the most holy Thing of the Church, see THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 53 to 61.

327. III. *That it is a Man's own Fault, if he is not saved.* This Truth is acknowledged by every rational Man as soon as it is heard, viz. that Evil cannot flow from Good, nor Good from Evil, because they are Opposites; consequently, that from Good Nothing but Good can flow, and from Evil Nothing but Evil: When this Truth is acknowledged, the following is acknowledged also, viz. that Good can be turned into Evil, not by a good but by an evil Recipient, for every Form turneth what is influent into it's own Quality, see above, n. 292. Now forasmuch as the Lord is Good in it's very Essence, or Good

itself, it is evident that Evil cannot flow from the Lord, nor be produced by him, but that it can be turned into Evil by a recipient Subject, whose Form is a Form of Evil: Such a Subject is Man with Respect to his Proprium; this continually receives Good from the Lord, and continually turns it into the Quality of it's Form, which is a Form of Evil: Hence it follows, that it is a Man's own Fault if he is not saved. Evil is indeed from Hell, but forasmuch as he receives it thence as his own, and thereby appropriates it to himself, therefore it makes no Difference whether you say that Evil is from Man, or that Evil is from Hell. But whence there is an Appropriation of Evil in such a Degree that Religion perisheth, shall be shewn in the following Series. 1. That every Religion in Process of Time decreaseth and is consummated. 2. That every Religion decreaseth and is consummated by an Inversion of the Image of God in Man. 3. That this exists from continual Increments of hereditary Evil in successive Generations. 4. That still it is provided by the Lord, that every one may be capable of being saved. 5. That it is also provided, that a new Church may succeed in Place of the former vastated Church.

328. But these Propositions are to be demonstrated in their Series. *FIRST: That every Religion in Process of Time decreaseth and is consummated.* Upon this Earth there have been several Churches,

Churches, one after another, inasmuch as where-soever the human Race exists, there a Church exists; for Heaven, which is the End of Creation, consists of the human Race, as was demonstrated above, and no one can enter into Heaven, unless he be in the two Universals of the Church, which consist in acknowledging a God, and leading a good Life, as is shewn above, n. 326; hence it follows, that upon this Earth there have been Churches from the most ancient Times down to the present. These Churches are described in the Word, but not historically, except only the Israelitish and Jewish Church, before which nevertheless there existed several, and these are only described in the Word under the Names of Nations and Persons, and certain Particulars concerning them. The most ancient Church, which was the First, is described by Adam and his Wife Eve. The succeeding Church, which is to be called the Ancient Church, is described by Noah and his three Sons, and by their Posterity; this was extensive and spread over many Kingdoms of Asia, which were the Land of Canaan on both Sides Jordan, Syria, Assyria, and Chaldæa, Mesopotamia, Egypt, Arabia, Tyre, and Sidon; among these was the ancient Word, mentioned in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 101, 102, 103. That that Church existed in these Kingdoms, is evident

evident from various Particulars which are recorded concerning them in the prophetic Parts of the Word. But that Church was remarkably changed by Eber, from whom the Hebrew Church had it's Origin; in the latter sacrificial Worship was first instituted. From the Hebrew Church sprung the Israelitish and Jewish Church, established with much Solemnity for the Sake of the Word, which was there to be written. These four Churches are meant by the Image seen by Nebuchadnezzar in a Dream, whose Head was of pure Gold, the Breast and Arms of Silver, the Belly and Thighs of Brass, and the Legs and Feet of Iron and Clay, Dan. ii. 32, 33. Neither is any Thing else meant by the golden, silver, copper, and iron Ages mentioned by ancient Writers. That the Christian Church succeeded the Jewish Church, is well known; and it may be seen from the Word, that all these Churches in Process of Time declined, till there was an End of them, which is called the Consummation. The Consummation of the most ancient Church, which was occasioned by eating of the Tree of Knowledge, whereby is signified the Pride of self-derived Intelligence, is described by the Deluge. The Consummation of the Ancient Church is described by various Devastations of the Nations treated of, as well in the historical, as in the prophetic Parts of the Word, especially by the casting out of the Nations from the Land of

Canaan by the Children of Israel. The Consummation of the Israelitish and Jewish Church is understood by the Destruction of the Temple at Jerusalem, and by the carrying away of the Israelitish People into perpetual Captivity, and of the Jewish Nation to Babylon; and lastly by the second Destruction of the Temple, and at the same Time of Jerusalem, and the Dispersion of that Nation; which Consummation is foretold in many Places in the Prophets, and in Daniel, Chap. ix. 24 to 27. But the successive Vastation of the Christian Church to it's final Period, is described by the Lord in Matthew, Chap. xxiv. in Mark, Chap. xiii. and in Luke, Chap. xxi; and the Consummation itself in the Apocalypse. Hence it may appear, that the Church in Process of Time decreaseth and is consummated; and that it is the same with Religion. **SECONDLY:** *That every Religion decreaseth and is consummated by an Inversion of the Image of God in Man.* It is well known that Man was created in the Image of God according to the Likeness of God, Genesis i. 26; but it shall be explained what an Image of God is, and what a Likeness of God: God alone is Love and Wisdom; Man was created that he might be a Receptacle of both; that his Will might be a Receptacle of Divine Love, and his Understanding a Receptacle of Divine Wisdom. That these two Principles from Creation are in Man, and that they make the Man,

and

and that they are also formed in every one in the Womb, was shewn above; Man therefore is an Image of God, in that he is a Recipient of Divine Wisdom, and a Likeness of God, in that he is a Recipient of Divine Love; wherefore the Receptacle, which is called the Understanding, is an Image of God, and the Receptacle which is called the Will, is a Likeness of God; therefore since Man was created and formed to be a Receptacle, it follows, that he was created and formed, that his Will might receive Love from God, and his Understanding Wisdom from God; which also Man receiveth, when he acknowledgeth God, and liveth according to his Commandments, but in a greater or lesser Degree, in Proportion as by Religion he knoweth God, and knoweth his Commandments; consequently in Proportion as he knoweth Truths, for Truths teach what God is, and how he is to be acknowledged, as also what his Commandments are, and how Man is to live according to them. The Image of God, and the Likeness of God, are not actually destroyed in Man, but they are seemingly destroyed; for they remain inherent in his two Faculties, which are called Liberty and Rationality, which have been abundantly treated of above: They became seemingly destroyed, when Man made the Receptacle of the Divine Love, which is his Will, a Receptacle of Self-Love, and the Receptacle of the Divine Wisdom,

which

which is his Understanding, a Receptacle of self-derived Intelligence; thereby he inverted the Image and Likeness of God, for he turned those Receptacles away from God, and turned them to himself: Hence it is, that they are closed above, and opened below, or that they are closed before, and opened behind, when nevertheless by Creation they were open before, and closed behind; and when they are thus inversely opened and closed, then the Receptacle of Love or the Will receives Influx from Hell, or from it's Proprium, and so does the Receptacle of Wisdom also, or the Understanding. Hence the Worship of Men arose in the Churches, instead of the Worship of God, and Worship grounded in Doctrines of what is false, instead of Worship grounded in Doctrines of Truth, the latter from self-derived Intelligence, the former from Self-Love. From these Considerations it is evident, that Religion in Process of Time decreaseth and is consummated by an Inversion of the Image of God in Man. *THIRDLY: That this exists from continual Increments of hereditary Evil in successive Generations.* That hereditary Evil is not from Adam and his Wife Eve, in Consequence of their eating of the Tree of Knowledge, but that it is successively derived from Parents, and transplanted into their Offspring, and so by continual Increments is augmented from Generation to Generation, was said and shewn above. When Evil

is thereby accumulated among many, then it spreads and extends itself to others; for in all Evil there is a Lust of seducing, which in some is ardent by Reason of their Rage against what is good, and thence proceeds the Contagion of Evil; when this has invaded the Dignitaries, Rulers, and leading Men in the Church, Religion is perverted, and the Means of Cure, which are Truths, are corrupted by Falsifications; hence proceed in such Case the successive Vastation of Good, and Desolation of Truth in the Church, until the Consummation is complete. FOURTHLY: *That nevertheless it is provided by the Lord, that everyone may be capable of being saved.* It is provided by the Lord that there should be a Religion every where, and that in every Religion there should be the two Essentials of Salvation, which consist in acknowledging a God, and in not doing Evil because it is against God; other Things appertaining to the Understanding, and thence to the Thought, which are called Matters of Faith, are provided for every one according to his Life, for they are Accessories to Life; and if they precede, still they do not receive Life before. It is also provided, that all who have lived well, and acknowledged a God, should be instructed after Death by the Angels, and then they who had been in these two Essentials of Religion in this World, accept the Truths of the Church, such as they are in the Word, and acknowledge

knowledge the Lord as the God of Heaven and the Church; and this Doctrine they receive more readily than those Christians, who have carried out of the World with them an Idea of the Lord's Humanity separate from his Divinity. It is moreover provided by the Lord, that all who die in their Infancy, wheresoever they may be born, should be saved. There is also given to every Man after Death an Opportunity of amending his Life, if possible; all are instructed and led of the Lord by Angels, and forasmuch as they then know that they are living after Death, and that there are such Places as Heaven and Hell, at first they receive Truths; but they who have not acknowledged a God, and shunned Evils as Sins in this World, in a short Time after are disgusted with Truths, and recede; and they who have acknowledged them with their Mouths, and not in their Hearts, are like the foolish Virgins, which had Lamps, but no Oil, and sought Oil of others, and moreover went and bought it, and yet were not admitted to the Marriage; Lamps signify Truths of Faith, and Oil signifies Good of Charity. Hence it may appear, that by a Law of the Divine Providence every one is capable of being saved, and that it is a Man's own Fault if he is not saved. FIFTHLY: *That it is also provided that a New Church should succeed in Place of the former vastated Church.* This hath been the Case from the most ancient Times, viz.

that when a former Church was vastated, a new one succeeded; after the most ancient Church the Ancient Church succeeded; after the Ancient Church the Israelitish or Jewish Church; after that the Christian Church; moreover that after this last a New Church will succeed, is foretold in the Apocalypse, which Church is there meant by the New Jerusalem descending from Heaven. The Reason why a New Church is provided by the Lord to succeed the former vastated Church, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113.

329. IV. *That thus all are predestined to Heaven, and none to Hell.* That the Lord casteth none into Hell, but that the Spirit casts himself thither, is shewn in the Work concerning HEAVEN AND HELL, published in London, Anno 1758, n. 545 to 550: This is the Case with every wicked and impious Person after Death; it is the same with the Wicked and Impious in this World, with this Difference, that in this World they may be reformed, and embrace and imbibe the Means of Salvation, but not after their Departure out of the World. The Means of Salvation relate to these two Things, the Shunning of Evils because they are contrary to the Divine Laws in the Decalogue, and the Acknowledgment that there is a God: This every one may do, provided he doth not love Evils; for the Lord floweth continually

continually with Power into the Will that he may be able to shun Evils, and with Power into the Understanding, that he may be able to think that there is a God; but yet no Person can do the one without doing the other at the same Time: These two Things are joined together like the two Tables of the Decalogue; whereof one is for the Lord, and the other for Man; the Lord from his Table illuminates every one, and giveth Power, but in Proportion as Man doeth the Things which are in his own Table, in the same Proportion he receiveth Power and Illumination; before this the two appear as if they were laid upon one another and sealed up, but as Man doeth the Things which are in his Table, they are disclosed and opened. What is the Decalogue at this Day but like a Book that is shut, and open only in the Hands of Infants and Children? Tell any one who is of an advanced Age, you must not do such a Thing, because it is contrary to the Decalogue, and who attends to you? But if you say, do not do such a Thing because it is contrary to the Divine Laws, this he can attend to, when nevertheless the Precepts of the Decalogue are the very essential Divine Laws: An Experiment was made with several in the spiritual World, who, when the Decalogue or Catechism was repeated, rejected it with Contempt; the Reason is, because the Decalogue in it's second Table, which is the Table of Man, teacheth,

teacheth, that Evils are to be shunned, and he who doth not shun them, whether from Impiety, or from a religious Notion that Works are of no Avail, but only Faith, when the Decalogue or Catechism is repeated, hears it with some Contempt, as though he heard Mention made of some Child's Book, which is no longer of any Use to him. These Particulars are mentioned, in Order that it may be known, that there is not wanting to any Man a Knowledge of the Means whereby he may be saved, nor the Power of being saved if he will; from which it follows, that all are predestined or intended for Heaven, and none for Hell. But forasmuch as there prevails among some a Belief in Predestination to no Salvation, which is Predestination to Damnation, and such a Belief is hurtful, and cannot be dispelled, unless Reason also sees the Madness and Cruelty of it, therefore it shall be treated of in the following Series. 1. That any other Predestination, than Predestination to Heaven, is contrary to the Divine Love and it's Infinity. 2. That any other Predestination, than Predestination to Heaven, is contrary to the Divine Wisdom and it's Infinity. 3. That it is an insane Heresy, to suppose that they only are saved who are born within the Church. 4. That it is a cruel Heresy, to suppose that any of the human Race are predestined to be damned.

330. But that it may appear how hurtful a Faith

Faith in Predestination is, as it is commonly understood, these four Propositions shall be resumed and confirmed. FIRST: *That any other Predestination, than Predestination to Heaven, is contrary to the Divine Love, which is infinite.* That Jehovah or the Lord is Divine Love, and that that Divine Love is infinite, and the *Esse* of all Life; and also that Man was created in the Image of God according to the Likeness of God, is demonstrated in the Treatise concerning THE DIVINE LOVE AND THE DIVINE WISDOM: And forasmuch as every Man is formed in the Womb in that Image according to that Likeness by the Lord, as is also demonstrated, it follows, that the Lord is the heavenly Father of all Men, and that Men are his spiritual Children; so also is Jehovah or the Lord called in the Word, and so are Men called therein; wherefore he saith, "Call no Man your Father upon the Earth, for one is your Father which is in Heaven," Matth. xxiii. 9; whereby it is meant that He alone is the Father with Respect to Life, and that an earthly Father is only a Father with Respect to the Covering of Life, which is the Body, wherefore in Heaven no other Father is made Mention of but the Lord: That Men are called his Sons, and said to be born of him, who do not invert that Life, is also evident from many Passages in the Word. Hence it may appear, that the Divine Love is in every Man, as well the Wicked as the Good, consequently

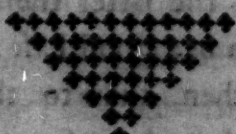
quently that the Lord, who is Divine Love, cannot act any otherwise with them, than as a Father upon Earth does with his Children, only with infinitely more Tenderneſs, becauſe the Divine Love is infinite; alſo that he cannot recede from any one, becauſe the Life of every one is from Him: It appears as if he receded from the Wicked, whereas it is the Wicked themſelves who recede, but ſtill he leadeth them out of Love: Wherefore the Lord ſaith, "Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: What Man is there of you, whom if his Son ask Bread, will he give him a Stone? If ye then, being evil, know how to give good Gifts unto your Children, how much more ſhall your Father which is in Heaven give good Things to them that ask him?" Matth. vii. 7 to 11: And in another Place, "That he maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt and on the Unjuſt," Matt. v. 45. Moreover it is known in the Church, that the Lord deſireth the Salvation of all, and not the Death of any. Hence it may be ſeen, that any other Predeſtination than Predeſtination to Heaven is contrary to the Divine Love. SECONDLY: *That any other Predeſtination, than Predeſtination to Heaven, is contrary to the Divine Wiſdom, which is infinite.* The Divine Love through it's Divine Wiſdom provides Means, whereby every Man may be ſaved; therefore

therefore to say that there is any other Predestination than Predestination to Heaven, is to say that it cannot provide Means, whereby Salvation may be effected, when nevertheless all are possessed of the Means, as was shewn above, and these are from the Divine Providence, which is infinite. But the Reason why there are some who are not saved, is, because the Divine Love desires that Man should feel in himself the Felicity and Bliss of Heaven, for otherwise it would be no Heaven to him; and this cannot be effected, unless it appears to Man that he thinketh and willetth from himself, for without that Appearance Nothing would be appropriated to him, neither would he be a Man; for this Reason there is a Divine Providence, which is of the Divine Wisdom from the Divine Love. But this doth not take away this Truth, that all are predestined or designed for Heaven, and none for Hell; whereas if Means of Salvation were wanting, it would take it away; nevertheless that the Means of Salvation are provided for every one, and that Heaven is of such a Nature, that all, of whatsoever Religion they be, who live well, may have a Place there, was shewn above. Man is like the Earth, which produceth all Kinds of Fruits, by Virtue of which Faculty Earth is Earth, but it's producing evil Fruit, doth not take away it's Power of producing good Fruit also; it would take it away, however, if it

could only produce evil Fruit. Man is also like an Object, which variegate the Rays of Light in itself; if it only presents to the Eye disagreeable Colours, it is not the Fault of the Light, for the Rays of Light may also be variegated so as to produce pleasing Colours. *THIRDLY: That to suppose they only are saved, who are born within the Church, is an insane Heresy.* They who are born without the Church, are alike Men with those who are within it; they are of a like heavenly Origin, and are equally living and immortal Souls; moreover they have a Religion, whereby they acknowledge that there is a God, and that they ought to live well, and he who acknowledgeth a God and liveth well, becometh spiritual in his Degree, and is saved, as was shewn above. It is alledged, that they are not baptized, but Baptism doth not save any, except those who are spiritually washed, that is, regenerated, for Baptism is a Sign and Memorial thereof. It is alledged also, that the Lord is not known to them, and that without the Lord there is no Salvation; however, no one hath Salvation merely by the Lord's being known to him, but by living according to his Precepts; and he is known to every one who acknowledgeth a God, for the Lord is the God of Heaven and Earth, as he himself teacheth in Matt. xxviii. 18; and in other Places. Moreover they who are without the Church, have more an Idea of God as a Man, than

than the Christians; and they who have an Idea of God as a Man, and live well, are accepted by the Lord, for they acknowledge God to be one in Person and in Essence, which Christians do not do; they also think of God in their Life, for they consider Evils as Sins against God, and they who do this, think of God in their Life. Christians have the Precepts of their Religion from the Word, but there are few who draw any Precepts of Life from it; the Papists do not read it; and they of the Reformed Church, who are in Faith separate from Charity, do not attend to those Things in it which relate to Life, but only to what relates to Faith, and yet the whole Word is Nothing else but the Doctrine of Life. Christianity prevails only in Europe; the Religion of the Mahometans and Gentiles in Asia, the Indies, Africa, and America; and the human Race in the last mentioned Parts of the World is ten Times more numerous than in the Christian Countries, and in the latter there are but few, who place Religion in a good Life: What can be greater Madnes then, than to think, that the latter only are saved, and the former condemned, and that Man possesseth Heaven by his Birth, and not by his Life? Wherefore the Lord saith, "I say unto you, that many shall come from the East and from the West, and shall lie down with Abraham, Isaac, and Jacob in the Kingdom of Heaven; but the Children of the Kingdom shall

be cast out," Matt. viii. 11, 12. **FOURTHLY:** *That to suppose any of the human Race are predestined to be damned, is a cruel Heresy.* For it is cruel to think, that the Lord, who is Love itself and Mercy itself, would suffer so vast a Multitude of Men to be born for Hell, or that so many Myriads of Myriads should be born condemned and devoted, that is, born Devils and Satans; and that he would not out of his Divine Wisdom provide, that they who live well and acknowledge a God, should not be cast into everlasting Fire and Torment; yet the Lord is the Creator and Saviour of all, and he alone leadeth all, and willeth not the Death of any one; therefore it is cruel to think and believe, that so great a Multitude of Nations and People under his Auspices and Inspection should be predestined to be delivered as a Prey to the Devil.



That

That the Lord cannot act against the Laws of the Divine Providence, because to act against them, would be to act against his Divine Love and his Divine Wisdom, consequently against Himself.

331. **I**N THE ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, it is shewn, that the Lord is Divine Love and Divine Wisdom, and that these two Principles are the very *Esse* and Life, from which every Thing is and lives; moreover it is shewn, that the same proceedeth from him, and that this proceeding Divine is Himself: Among the Things which proceed from him, the Divine Providence is primary; for this is continually in the End for which the Universe was created: The Operation and Progression of the End by it's Means is what is called the Divine Providence. Now forasmuch as the proceeding Divine is Himself, and the Divine Providence is the primary Thing that proceedeth, it follows, that to act against the Laws of his Divine Providence is to act against himself. It may also be said, that the Lord is Providence, as it is said that God is Order; for the Divine Providence

vidence is the Divine Order primarily respecting the Salvation of Men; and as there is no Order without Laws, for Laws constitute it, and every Law derives this from Order, that it also is Order, it hence follows, that as God is Order, he is also the Law of his own Order: The same may be said of the Divine Providence, that as the Lord is his own Providence, he is also the Law of his own Providence: Hence it is evident, that the Lord cannot act against the Laws of his Divine Providence, because to act against them would be to act against himself. Now, there can be no Operation but upon a Subject, and by Means operating upon that Subject; Operation, except upon a Subject, and upon that by certain Means, is not possible; the Subject of the Divine Providence is Man; the Means are Divine Truths whereby he hath Wisdom, and Divine Goods whereby he hath Love; the Divine Providence by these Means operates it's End, which is the Salvation of Man, for he who willeth an End, also willeth Means, wherefore when he operates the End, he operates it by Means. But these Particulars will be made more evident, when they are reviewed in the following Order. 1. That the Operation of the Divine Providence in saving Man begins at his Birth, and continues to the End of his Life, and afterwards to Eternity. 2. That the Operation of the Divine Providence is continually effected by Means out of pure Mercy.

Mercy. 3. That momentaneous Salvation from immediate Mercy is not possible. 4. That momentaneous Salvation from immediate Mercy is the fiery flying Serpent in the Church.

332. I. *That the Operation of the Divine Providence in saving Man, begins at his Birth, and continues to the End of his Life, and afterwards to Eternity.* It was shewn above, that a Heaven out of the human Race is the very End or Object of the Creation of the Universe, and that that End in it's Operation and Progression is the Divine Providence for the Salvation of Men, and that all Things which are without Man, and serve for his Use, are secondary Ends of Creation, which in Sum have Relation to all Things that exist in the three Kingdoms, the Animal, Vegetable, and Mineral; when these Things proceed constantly according to the Laws of Divine Order established at their first Creation, how then can the primary End [Object], which is the Salvation of the human Race, do otherwise than proceed constantly according to the Laws of it's Order, which are the Laws of the Divine Providence? Only observe a Fruit Tree; doth it not first spring from a small Seed as a tender Germ, and afterwards grow successively into a Stalk, and spread forth it's Branches, which are then covered with Leaves, and afterwards put forth Flowers, and bear Fruit, wherein it deposits new Seeds, by which it provides for it's Perpetuity? It is the same

same with every Shrub and every Herb of the Field: Do not all and singular Things therein constantly and wonderfully proceed according to the Laws of their Order from End to End? Why then should not the primary End, which is a Heaven out of the human Race, do the same? Can any Thing possibly take Place in it's Progression, which doth not most constantly proceed according to the Laws of the Divine Providence? Forasmuch as there is a Correspondence between the Life of Man and the Vegetation of a Tree, make a Parallelism or Comparison; the Infancy of Man is comparatively like the tender Germ of a Tree springing out of the Earth from the Seed; the Childhood and Youth of Man is like that Germ increasing to a Stem and Branches; natural Truths, which every Man first imbibes, are like the Leaves with which it's Branches are covered, Leaves having no other Signification in the Word; Man's Initiation into the Marriage of Good and True, or the spiritual Marriage, is like the Flowers which that Tree produceth in the Spring Time, spiritual Truths being the small Leaves of those Flowers; the first Fruits of the spiritual Marriage are like the Beginnings of the Fruit; spiritual Goods, which are the Goods of Charity, are like the Fruit, and are also signified by Fruit in the Word; the Procreations of Wisdom from Love, are like the Seeds, by Means of which Procreations Man becometh like
a Garden

a Garden and a Paradise: Man is also described in the Word by a Tree, and his Wisdom from Love by a Garden; Nothing else is signified by the Garden of Eden. Man indeed is an evil Tree from the Seed, but yet there is provided an Ingrafting or Inoculation of Branches taken from the Tree of Life, by which the Juices drawn from the old Root are converted into Juices producing good Fruit. This Comparison is made, in Order that it may be known, that when there is so constant a Progression of the Divine Providence in the Vegetation and Regeneration (Reproduction) of Trees, it must by all Means be constant in the Reformation and Regeneration of Men, who are of much more Value than Trees, according to these Words of the Lord, "Are not five Sparrows sold for two Farthings, yet not one of them is forgotten before God; but even the very Hairs of your Head are all numbered, fear not therefore; ye are of more Value than many Sparrows. And which of you with taking Thought can add to his Stature one Cubit; if ye then be not able to do that Thing which is least, why take ye Thought for the rest; consider the Lilies how they grow: If God so clothe the Grass, which is to-day in the Field, and to-morrow is cast into the Oven, how much more will he clothe you, O ye of little Faith," Luke xii. 6, 7, 25, 26, 27, 28.

333. It was said that the Operation of the Di-

vine Providence in saving Man begins at his Birth, and continues to the End of his Life; that this may be understood, it is to be noted, that the Lord seeth what Man is, and foreseeth what he desireth to be, consequently what he will be; and in Order that he may be a Man, and thereby immortal, the Freedom of his Will cannot be taken away, as hath been abundantly shewn above, wherefore the Lord foreseeth his State after Death, and provides for it from his Birth to the End of his Life; with the Wicked he provides by permitting and continually withdrawing them from Evils, but with the Good he provides by leading them to Good; thus the Divine Providence is continually in the Operation of saving Man; but more cannot be saved than desire to be saved, and they desire to be saved, who acknowledge God, and are led by him; and they do not desire to be saved, who do not acknowledge God, but lead or guide themselves; for the latter do not think of eternal Life, and Salvation, whereas the former do: This the Lord seeth, but still leadeth them, and leadeth them according to the Laws of his Divine Providence, against which he cannot act, because to act against them, would be to act against his Divine Love and against his Divine Wisdom, which is to act against himself. Now forasmuch as he foreseeth the State of all after Death, and also foreseeth the Places of those, who are not willing to be saved, in Hell, and the
Places

Places of those, who are willing to be saved, in Heaven, it follows, that, as was said, he provideth for the Wicked their Places by permitting and withdrawing, and Places for the Good by leading them; which, unless it were done continually from the Birth of every one to his Life's End, neither Heaven nor Hell could subsist; for without such Foresight, and Providence at the same Time, both Heaven and Hell would be Nothing but Confusion: That every one hath his Place provided for him by Means of the Lord's Foreknowledge, may be seen above, n. 202, 203. This may be illustrated by the following Comparison; if an Archer or Marksman were to shoot at a Mark, and a Line were drawn from the Mark to the Distance of a Mile beyond it; if in shooting, the Arrow or Ball were to miss the Mark only a Nail's Breadth, at the End of the Mile it would diverge immensely from the Line drawn beyond the Mark; so it would be, if the Lord did not every Moment, yea every the most minute Point of Time, respect Eternity in foreseeing and providing every one his Place after Death; but this is done by the Lord, because all the Future is present to him, and all the Present is to him eternal. That the Divine Providence, in all it doeth, hath Respect to Infinity and Eternity, may be seen above, n. 46 to 69, 214, and the subsequent Numbers.

334. It was said that the Operation of the

Divine Providence continues to Eternity, because every Angel is perfected in Wisdom to Eternity; but every one according to the Degree of Affection for Goodness and Truth, in which he was when he departed out of the World; it is this Degree which is perfected to Eternity; what is beyond this Degree, is without the Angel, and not within him, and that which is without him, cannot be perfected within him: This is meant by the good Measure, pressed down, shaken, and running over, which shall be given into the Bosom of those, who give and forgive others, Luke vii. 37. 38; that is, who are in the Good of Charity.

335. II. *That the Operation of the Divine Providence is continually effected by Means out of pure Mercy.* There are Means and Modes of the Divine Providence; Means are all those Things, by Virtue whereof Man is made Man, and perfected with Respect to his Understanding and his Will; Modes are those Things whereby such Means are effected. The Means, by Virtue whereof Man is made Man, and perfected with Respect to his Understanding, are included under the general Term or Appellation of Truths, which become Ideas in the Thought, and are called Things in the Memory, and in themselves are Knowledges, from which Sciences are derived. All these Means considered in themselves are spiritual; but whereas they exist in Things natural, from their Clothing or Covering they appear

appear as natural Things, and some as material. These Means are infinite in Number, and infinite in Variety; they are more or less simple and compound, and more or less perfect or imperfect. There are Means for forming and perfecting civil natural Life; also for forming and perfecting moral rational Life; and likewise for forming and perfecting spiritual celestial Life. These Means succeed, one Kind after another, from Infancy to the latest Age of Man, and after that to Eternity; and as they succeed by increasing, those which were prior become Means of those which are posterior, inasmuch as they enter into every Thing that hath a Form as mediate Causes, for from these every Effect or every Conclusion is efficient, and thence becomes a Cause; thus Posteriors successively become Means or Mediates: And whereas this goes on to Eternity, there is no Postreme or Ultimate that closes the whole; for as Eternity is without End, so Wisdom, which increaseth to Eternity, is without End: If there were any End to Wisdom in a wise Man, the Delight of his Wisdom, which consists in it's perpetual Multiplication and Fructification, would perish, and in Place of it would succeed the Delight of Glory, in which alone there is no celestial Life; in such Case a Man no longer becomes wise like a young Man, but like an old Man, and at length like a decrepid Man. Although the Wisdom of a wise
Man

Man in Heaven increases to Eternity, yet there is no such Approximation of Angelic Wisdom to the Divine Wisdom as to reach it; it is comparatively like what is said of a right Line drawn about an Hyperbola continually approaching, but never touching it; and like what is said of squaring the Circle. Hence it may appear, what is meant by Means, by which the Divine Providence operates, that Man may be Man, and be perfected in Regard to his Understanding, and that these Means are included under the general Appellation of Truths. There are also a like Number of Means, whereby Man is formed and perfected in Regard to his Will, but these are comprehended under the general Appellation of Goods; from the latter Man derives Love, from the former Wisdom: The Conjunction of them makes the Man, for such as the Conjunction is, such is the Man: It is this Conjunction which is called the Marriage of Goodness and Truth.

336. But the Modes, by which the Divine Providence operates upon Means, and by Means in forming Man, and perfecting him, are also infinite in Number, and infinite in Variety; in Number they are as many as there are Operations of the Divine Wisdom from the Divine Love for the Salvation of Man, consequently as many as there are Operations of the Divine Providence according to it's Laws, above treated of. That these Modes are of a very hidden Nature, was

illustrated above by the Operations of the Soul upon the Body, concerning which Man knoweth so little, that it can scarcely be called any Thing; as how the Eye, the Ear, the Nose, the Tongue, and the Skin feel, and how the Stomach digests, the Mesentery prepares the Chyle, the Liver elaborates the Blood, the Pancreas and Spleen purify it, the Kidneys separate impure Humours from it, the Heart collects and distributes it, the Lungs decant it, and how the Brain sublimates the Blood and vivifies it anew, besides innumerable other Things, all which are Arcana, which scarce any Science can enter into. Hence it is evident, that still less can the secret Operations of the Divine Providence be entered into; it is sufficient that the Laws of it be known.

337. The Reason why the Divine Providence operates all Things out of pure Mercy, is, because the Divine Essence itself is pure Love, and it is that which operates by the Divine Wisdom, and that Operation is what is called the Divine Providence. The Reason why that pure Love is pure Mercy, is, 1. Because it operates with all who are in the whole World, who are such, that they can do Nothing from themselves. 2. That it operates with the Evil and Unjust, as well as with the Good and Just. 3. That it leadeth the former in Hell, and snatcheth them out of it. 4. That it continually strives with them there, and fighteth for them against the Devil,

Devil, that is, against the Evils of Hell. 5. That therefore it came into the World, and underwent Temptations even to the last of them, which was the Passion of the Cross. 6. That it acts continually with the Unclean that it may cleanse them, and with the Insane that it may heal them; consequently it labours continually out of pure Mercy.

338. III. *That momentaneous Salvation from immediate Mercy is not possible.* In the foregoing Pages it is shewn, that the Operation of the Divine Providence for the Salvation of Man, begins at his Birth, and continues to the End of his Life, and afterwards to Eternity; also that this Operation is continually carried on by Means out of pure Mercy; hence it follows, that there is no such Thing as momentaneous Salvation, nor immediate Mercy. But forasmuch as many, who do not think at all from the Understanding concerning Matters of the Church or of Religion, believe that they are saved from immediate Mercy, and consequently that Salvation is momentaneous, and yet this is contrary to the Truth, and is moreover a hurtful Belief, it is requisite that it should be weighed in it's proper Order.

1. That a Belief in momentaneous Salvation from immediate Mercy is taken from the natural State of Man. 2. That such a Belief proceeds from Ignorance of his spiritual State, which is totally different from his natural State. 3. That
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the Doctrines of all the Churches in the Christian World considered interiorly are against momentaneous Salvation from immediate Mercy; but still that it is established by Men of the external Church. FIRST: *That Faith in momentaneous Salvation from immediate Mercy is taken from the natural State of Man.* The natural Man from his own State knows no otherwise than that heavenly Joy is like worldly Joy, and enters by Influx and is received in the same Manner; for Example, that it is like a Man's becoming rich, who had been poor, and so being removed from a sorrowful State of Poverty to a happy State of Opulence; or like a Man's being honoured, who had before been of no Estimation, and so being removed from a State of Contempt to a State of Glory; or like going out of the House of Mourning to nuptial Joys: Forasmuch as these States can be changed within a Day, and they have no other Idea of the State of Man after Death, it is evident whence it comes, that there is a Belief in momentaneous Salvation from immediate Mercy. Moreover in the World it is possible for many Persons to be in one Company, and in one civil Society, and to be merry together, and yet to differ all of them in their Minds; this is the Case in a natural State; the Reason is, because the External of one Man may be accommodated to the External of another Man, although their Internals be dissimilar: From this natural

State it is also concluded, that Salvation consists only in Admission to the Angels in Heaven, and that Admission is from immediate Mercy; wherefore it is also believed, that Heaven can as well be given to the Wicked as the Good, and that then there is a Consociation similar to what takes Place in the World, only with this Difference, that it is full of Joy. *SECONDLY: But that this Faith proceeds from Ignorance of a spiritual State, which is totally different from a natural State.* The spiritual State, which is the State of Man after Death, is treated of in many Places above, where it is shewn, that every one is his own Love, and that no one can live with any others but such as are in a similar Love, and that if he comes to others, he cannot respire his own Life; hence it is, that every one after Death enters into a Society like himself, which is composed of such as are in a similar Love, and that he acknowledges them as his Relatives and Friends; and what is wonderful, when he meets with them and sees them, it is as though he had known them from his Infancy; this Circumstance has it's Ground in the Nature of spiritual Affinity and Friendship; yea more, no one in a Society can dwell in any other House than his own; every one in the Society hath his own House, which he finds prepared for him as soon as he comes into the Society; he may be in Company with others out of his House, but yet he cannot dwell any
where

where but in it; and what is still more, no one can sit in an Apartment in another's House, in any Place but his own; if he sits in any other Place, he becomes impotent of Mind and silent; and what is wonderful, every one when he enters a Room knows his own Place; it is the same in Temples, and also in Assemblies when they are met together. From these Circumstances it is evident, that a spiritual State is totally different from a natural State, and indeed such, that no one can be any where but where his reigning Love is, for there the Delight of his Life is, and every one desires to be in the Delight of his Life, and the Spirit of a Man cannot be any where else, because that constitutes the Life of him, yea, his very Respiration, as also the Pulsation of his Heart: It is otherwise in the natural World, where the External of Man is taught from his Infancy to feign in his Countenance, Speech, and Gesture, Delights different from those of his Internal; wherefore from the State of a Man in the natural World, a Conclusion cannot be formed concerning his State after Death, for the State of every one after Death is spiritual, which is such, that he cannot be any where else but in the Delight of his Love, which he acquired to himself by his Life in the natural World. Hence it may appear manifestly, that no one can be let into the Delight of Heaven, which in general is called heavenly Joy, who is in the Delight of Hell, or,

what amounts to the same, he cannot be let into the Delight of Good, who is already in the Delight of Evil; which may be still more clearly concluded from this Circumstance, that the Liberty of ascending into Heaven is not refused any one after Death, the Way is shewn him, Leave is given, and he is introduced; but when he comes into Heaven, and by breathing draws in the Delight thereof, if he be in Evil, he begins to feel Anguish in his Breast, and to be tormented at Heart, and to experience a Swoon, in which he writhes himself like a Snake placed before the Fire, and with his Face averted from Heaven and turned toward Hell, escapes headlong, neither can he rest but in a Society of his own prevailing Love: Hence it may appear, that to go to Heaven is not given to any one from immediate Mercy, consequently that it does not consist merely in Admission, as many in this World imagine; also that neither is Salvation momentaneous, for this supposes immediate Mercy. There were some, who in the World believed in momentaneous Salvation from immediate Mercy, and when they became Spirits, were desirous that their infernal Delight, or Delight of Evil, by Means of the Divine Omnipotence and the Divine Mercy together, might be changed into heavenly Delight, or Delight of Good; and forasmuch as this was their Desire, it was also permitted that it should be done by

Angels, who instantly removed their infernal Delight; but then, by Reason that it was the Delight of their Life, consequently their Life itself, they lay as if they were dead, deprived of all Sense and Motion, nor was it possible to infuse into them any other Life but their own, because all Things of their Minds and Bodies were in a State of Retroversion, and could not be contrarywise retorted or wrested; wherefore they were revived by the Intromission of the Delight of their Life's Love; afterwards they said, that in that State they felt interiorly Something direful and horrible, which they would not make known; wherefore it is said in Heaven, that it is easier to convert an Owl into a Dove, or a Serpent into a Lamb, than an infernal Spirit into an Angel of Heaven. *THIRDLY: That the Doctrines of the Churches in the Christian World, interiorly considered, are contrary to momentaneous Salvation from immediate Mercy, but yet that it is established by Men of the external Church.* The Doctrines of all Churches, viewed interiorly, teach Life; where is there any Church whose Doctrine doth not teach, that Man ought to examine himself; to see and acknowledge his Sins; to confess them, repent, and then lead a new Life? Who is admitted to the holy Communion without this Admonition and Command? Inquire, and you will be confirmed. What Church is there, whose Doctrine is not founded upon the Precepts of the

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the Decalogue? and the Precepts of the Decalogue are Precepts of Life. What Man is there of the Church, in whom there is any Thing of the Church, who doth not acknowledge, as soon as he hears it, that he is saved who lives well, and he is condemned who lives wickedly? Therefore in the Athanasian Creed, which is also the Doctrine received in the whole Christian World, it is said, "That the Lord will come to judge the Quick and the Dead, and then they who have done Good, will enter into Life everlasting, and they who have done Evil, into everlasting Fire." From which it is evident, that the Doctrines of all Churches, viewed interiorly, teach Life, and forasmuch as they teach Life, they teach that Salvation is according to Life; and the Life of Man is not inspired in a Moment, but formed successively, and reformed as Man shun-
neth Evils as Sins; consequently as he knoweth what Sin is, and sees and acknowledges it, and as he doth not will it, and therefore desisteth from it; and as he also knoweth the Means, which relate to the Knowledge of God; by these, which cannot be infused in a Moment, the Life of Man is formed and reformed; for hereditary Evil is to be removed, which in itself is infernal, and in Place of it, Good, which in itself is celestial, is to be implanted: Man, from his hereditary Evil, may be compared to an Owl as to Understanding, and to a Serpent as to Will; and a reformed Man
may

may be compared to a Dove as to Understanding, and to a Lamb as to Will; who doth not see, that knoweth any Thing of the Life of Man, that this cannot be effected, except the Nature of the Owl and Serpent be taken away, and the Nature of the Dove and Lamb be implanted? Moreover it is well known, that every intelligent Man may become more intelligent, and every wise Man more wise, and that Intelligence and Wisdom in Man may increase, and in some do increase, from Infancy to their Life's End, and that thus Man is continually perfected. Why should not this be more eminently the Case with spiritual Intelligence and Wisdom, which ascends by two Degrees above natural Intelligence and Wisdom? and when it ascends, it becomes Angelic, which is unutterable; that this in Angels increases to Eternity, was said above: Who may not comprehend, if he will, that what is perfected to Eternity, cannot possibly be perfect in an Instant?

339. Hence then it is evident, that all who think from Life concerning Salvation, do not think of any momentaneous Salvation from immediate Mercy, but of the Means of Salvation, on which and by which the Lord operates according to the Laws of his Divine Providence, therefore by which Man is led out of pure Mercy by the Lord. But they who do not think from Life concerning Salvation, imagine there is Something momentaneous

momentaneous in Salvation, and Something immediate in Mercy; as they do also, who separate Faith from Charity; Charity is Life, and they suppose there is Something momentaneous in Faith, at the Hour of Death, if not before; they also do the same, who believe Remission of Sins without Repentance to be Absolution from Sins, and consequently Salvation, and who with this Idea receive the Lord's Supper; likewise they, who have Faith in the Indulgences of Monks; and in their Prayers for the Dead; and in their Dispensations grounded in the Power they claim over the Souls of Men.

340. IV. *That momentaneous Salvation from immediate Mercy is the fiery flying Serpent in the Church:* By a fiery flying Serpent is meant Evil shining from infernal Fire, the same as is meant by the fiery flying Serpent in Isaiah, "Rejoice not thou whole Palestina, because the Rod of him that smote thee is broken; for out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent," xiv. 29. Such an Evil flyeth in the Church, when there is Faith in momentaneous Salvation from immediate Mercy; for thereby, 1. Religion is abolished. 2. Security is induced. 3. Damnation is imputed to the Lord. As to what concerns the FIRST, *That thereby Religion is abolished;* there are two Essentials, and at the same Time Universals of Religion, an Acknowledgment of a God,

God, and Repentance; these two Essentials are useless to those, who think to be saved barely from Mercy, without Regard to their Lives; for what Need have they of any Thing more, than to say, God have Mercy upon me? As to every Thing else appertaining to Religion, they are in the Dark, yea they love Darknes: Of the first Essential of the Church, which is an Acknowledgment of God, they only think, What is God? who ever saw him? If it is affirmed that there is a God, and that he is One, they assent that he is One; if it is affirmed that there are Three, they also say that there are Three, but that these Three are to be called One: This is their Acknowledgment of God. Of the other Essential of the Church, which is Repentance, they think Nothing at all, consequently neither any Thing of Sin, and at length do not know that there is such a Thing as Sin; and then they hear and imbibe with Pleasure, that the Law doth not condemn, because a Christian is not under it's Yoke; if you only say, God have Mercy upon me for thy Son's Sake, you will be saved; this is Repentance of Life with them. But remove Repentance, or, what amounts to the same, separate Life from Religion, and what remains but the Words, Have Mercy upon me? Hence it is, that they could not conceive otherwise, but that Salvation is effected in a Moment by Means of those Words, if not before, yet at the Hour of Death: In such

Case, what is the Word to them, but like an obscure and enigmatical Voice, uttered from a Tripod in a Cave? or like an unintelligible Response from the Oracle of an Idol? In a Word, if you remove Repentance, that is, separate Life from Religion, what else is Man, in this Case, but Evil shining from infernal Fire, or a fiery flying Serpent in the Church? for without Repentance Man is in Evil, and Evil is Hell. *SECONDLY: That by Faith in momentaneous Salvation, from pure Mercy alone, Security of Life is induced.* Security of Life arises either from the Belief of the Impious that there is no Life after Death, or from the Belief of those who separate Life from Salvation; a Person of the latter Description, although he were to believe in eternal Life, still thinks, whether I live well, or live ill, I can be saved, because Salvation is pure Mercy, and the Mercy of God is universal, inasmuch as he willeth not the Death of any one; and if haply a Thought occurs that Mercy is to be implored by a Form of Words agreeable to the commonly received Faith, he may think that this, if not before, can be done at the Hour of Death; every Man, who is in such a State of Security, makes light of Adulteries, Frauds, Injustice, Violence, Blasphemies, and Revenge; and gives a Loose to his Flesh and his Spirit in the committing of all these Evils; neither doth he know what spiritual Evil is, and it's Concupiscences; if he hears any
Thing

Thing thereof out of the Word, it is comparatively like Somewhat falling upon Ebony and rebounding, or like Somewhat which falls into a Ditch, and is swallowed up. *THIRDLY: That by such a Faith Damnation is imputed to the Lord.* Who but must conclude that it is not the Fault of Man, but of the Lord, if he is not saved, when every one can be saved from pure Mercy? If it be affirmed that Faith is the Means of Salvation, he will urge, What Man is there to whom such Faith may not be given, inasmuch as it only consists in Thought, which can be infused in every State of the Spirit abstracted from worldly Things, even with Confidence? And he may further urge, I cannot take it of myself; if therefore it is not given, and Man is damned, what else can the Damned think, than that it is the Lord's Fault, who could save him, and would not? And would not this be to call the Lord unmerciful? Moreover in the Warmth of his Faith he may ask, Why can the Lord see so many Damned in Hell, when nevertheless he is able to save all in a Moment from a Principle of pure Mercy? Not to mention other Suggestions of a like Nature, which can be called Nothing else but impious Impeachments of the Divinity. Hence then it may appear, that Faith in momentaneous Salvation from pure Mercy, is the fiery flying Serpent in the Church.

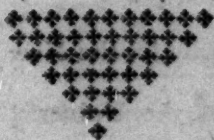
EXCUSE

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Excuse my adding this Relation to fill up the superfluous Paper: Certain Spirits by Permission ascended from Hell, and said to me, Thou hast written much from the Lord, write Something also from us: I answered, What shall I write? They said, Write, that every Spirit, whether he be good or evil, is in his own Delight, the good in the Delight of his Good, and the evil in the Delight of his Evil. I asked them, What may your Delight be? They said, that it was the Delight of committing Adultery, stealing, defrauding, and lying: Again I asked, What is the Nature of those Delights? They replied, they were perceived by others as Stenches from Excrement, putrid Smells from dead Bodies, and the Effluvia of stagnated Urine: I said, Are those Things delightful to you? They replied, Most delightful: I said, Then you are like the unclean Beasts which live in such Filth: They answered, If we are, we are; but such Things are the Delights of our Nostrils. I asked, What more shall I write from you? They said, Write this, that it is permitted every one to be in his own Delight, even the most unclean, as it is called, provided he does not infest good Spirits and Angels; but forasmuch as we could not do otherwise than infest them, we were driven out, and

cast into Hell, where we experience direful Sufferings: I asked, Why did you infest the world? They replied, that they could not do otherwise: it is as if a certain Fury invaded us, when we see any Angel, and feel the Divine Sphere about him: I said, Then you are even like wild Beasts: On hearing this, Rage came upon them, which appeared like the Fire of Hatred; and to prevent their doing any Mischief, they were remanded to Hell. Concerning Delights perceived as Odours and Stenches in the spiritual World, see above, n. 303, 304, 305, 324.

F I N I S.



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